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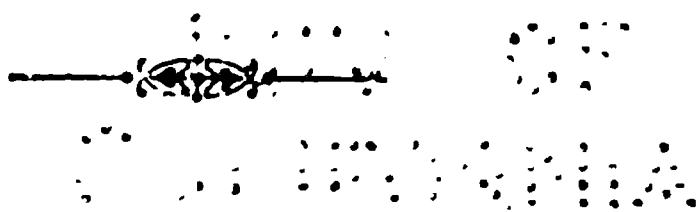


A GUIDE TO  
• WENLI STYLES  
AND  
CHINESE IDEALS.

ESSAYS, EDICTS, PROCLAMATIONS, MEMORIALS,  
LETTERS, DOCUMENTS, INSCRIPTIONS,  
COMMERCIAL PAPERS

CHINESE TEXT  
WITH ENGLISH TRANSLATION AND NOTES

BY  
EVAN MORGAN *Gr.*



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## PREFACE.

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A few of the essays in the present volume were issued privately some years ago. Additions have been made and the whole is now offered to the public.

The work differs in many respects from others published in the past:—Wade's Documentary Series, Hirth's Documentary Chinese, and Couvreur's *Choix de Documents* and others, which for the most part deal exclusively with official documents. The present volume is of wider scope, representing to a greater extent Chinese Styles and Thought.

Primarily this work is intended for students of Wenli. It is assumed that they already have a rudimentary knowledge of the classical language, and these selections are tendered in the belief that they offer a help towards further progress in Chinese Literature. The translation has been made as literal as possible in order to facilitate study, and to make the text easy for the beginner. Notes on Grammar and Construction have been added to elucidate, where possible, difficulties and obscurities. For the most part I have followed Mr. Backhouse's translation of Wu Ko Tu's Memorial and Will. Two short pieces are taken from the Documentary series; and two from the Documentary Chinese. None of the other passages, except a few edicts, have, so far as is known to the author, appeared before in English.

The passages were selected either for their style, or for their ideal of Chinese thought, or for their historical setting. For instance, Hsü Chuh Yun's letter finds a place because of his martyrdom in the Boxer year and because of a view of social life which it reveals.

Another object which the author had in view, other than that of helping the student in the study of Wenli, was to exhibit to others some of the Great Thoughts of the Chinese people, both past and present. It is therefore hoped that many, who can read only the English part, will find delight and information in the essays dealing with the Philosophy, Art, Education, Religion and General Culture of the people here represented. The field is a wide and a rich one, and the attempt made in this volume to open it up is in many respects new.

I have to tender my hearty thanks to many friends, both Chinese and Foreign, for valuable help and useful suggestions.

SHANGHAI, October, 1912.

## INTRODUCTION

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The Chinese language has a great variety of styles, about thirty in all. It has been possible to include only a few of these in this volume. They have been arranged so far as possible in the order in which they are esteemed by the Chinese.

A few untranslated pieces have been inserted. These are short and form an excellent model of composition. The student would do well to learn, by heart, both the essays and letters. They would form in his mind an excellent groundwork for further advancement in Chinese studies. A few examples have been inserted at the end. These are an attempt to illustrate, in some measure, what is meant by good and bad styles. If time and space had permitted these would have been amplified, as this method of analysis would be of much help to the student in practical work.

The vocabulary contains only selected phrases. It was not possible to include all. An index to the notes has also been added for reference. These it is hoped will greatly assist the student in his reading.

Some eminent writers rather discourage any branch of Chinese other than the Documentary. It is unfortunate that such heresies are current. If diplomacy and business were the main concern of life then possibly their contention might be true. Fortunately other ideals prevail and there will not be wanting many, other than missionaries, eager to dig into the mine of Chinese literature. For it is in their literature rather than in their diplomatic correspondence that the foundation of the life and culture of the Chinese is to be found. He who seeks here will be richly rewarded.

The student must be ready to meet with many difficulties. They are not a few and there is no need to minimize them.

First of all, preconceived ideas stand in his way. These, as a rule, are of two kinds (a) His mind is prepossessed with Mandarin forms. He has contracted the Kuan-hua habit. It is unfortunate that the newcomer gives his whole attention to Mandarin in his early days. The result is that he receives a Mandarin impression of the structure of the language. These early impressions tend to mislead him when he comes to the wider aspects of the language, and to the study of Wenli. The Mandarin habit prevents a healthy understanding of the Wenli. (b) Further, he comes to the study of the language under the conviction that there is no grammar in Chinese. This of course is a great fallacy. Grammar is the description or account of the nature, build, constitution or make of a language. It cannot be denied that in this sense Chinese equally with all languages is rich in method of language structure. It is in itself rich in words and ideas as well as in variety of styles. Correspondingly it has a complicated structure. If, of course, by grammar nothing but inflexion is meant it must be acknowledged that Chinese has no grammar, and in so far it is much easier and less complicated than Greek or Latin. But in the sense that grammar is the science which describes the functions of words, and the relation of one word to another it is maintained that Chinese has it. Fully persuaded of this idea of grammar, the student will find that every word has a function and even "empty words" fulfil an important part in the structure of the language, and have a real grammatical significance. By attaching a grammatical value to each word he will avoid many difficulties and prevent much confusion of thought in his translations.

Marshman enunciated the Golden Rule for the study of Chinese. He said "The whole of Chinese Grammar turns on position. A Chinese Character simply expresses an idea, but whether that idea shall represent a Thing, a Quality or an Action must be ascertained wholly by position." All other languages, of course, have the same characteristic, for instance take the word Sound. We can use it as a noun: verb, active and neuter: or



adjective. A sound. I sound the bell. The bell sounds. A sound body. Thus a Chinese word may in general be considered as conveying an idea without reference to any part of speech, and its position determines its function. As Chinese is destitute of inflexions words are known by their function. Thus the look of a Chinese word does not help us in fixing it, so we must find out its function. In other words, we must not enquire what a word "is", but what it "does." Further when trying to settle the class to which a word belongs, we must ask ourselves two questions (*a*) what other word does it go with? and (*b*) what does it do to that word? If the student will bear this in mind it will help him considerably in construing Chinese.

This very flexibility in the arrangement of words is one source of the difficulty in the study of Chinese. It is met with in every language. Dr. Abbot says that there is not a page in the clearest writer but where you will find at least a few ambiguities. It will therefore not be very surprising to find many such difficulties in Chinese composition, where words are shifted for rhythm to an unusual degree. In English the well known line, "Mark my footsteps good my page," illustrates this:—The word good is ambiguous for it may mean good footsteps or my good page. The student must then expect to find in Chinese many such ambiguities and difficulties.

There are difficulties other than those already mentioned. As a rule we do not find in Chinese assistance from punctuation, or capital letters for names. This is a great drawback. Besides as the languages is full of allusive phrases, and not unseldom a letter or essay is wholly made up of choice phrases, culled from some ancient canon, often unknown even to the scholar, the student must not allow himself to be discouraged.

A few hints may however be useful. Read over repeatedly the work in hand with the teacher without translating. Familiarize yourself with the run of the sentences and recognise each character. It would be a help if the teacher gave an outline of the theme, and delineated the argument, and if the passage has not

been punctuated it may be well to pick out initial and terminal words. To fix on these will often be a help to cut a way through the labyrinth of characters and sentences. Some of these are:

(a) Initial words (single).....豈竊乃嘗爰且蓋夫

Corresponding to the terminal

words (single).....耶哉乎已也耳焉者

as well as the more general terminals, 而諸夫爾歟與

(b) Initial words (two).....抑夫竊乃嘗爰蓋且  
且豈以若謂夫聞夫

Corresponding to the terminals...者乎而已云者者也  
乎哉已耳爾也焉者

as well as the more general initial phrases in dependent sentences,

但假使然而特雖然今不則豈不苟如若設假  
使令其後況是然而也知將不猶或其乃其使

(2) Terminal phrases.....已而,也已,也歟,也與.

(c) Terminal phrases (3 words)....而已矣,也與哉,也乎哉.

(d) Connective words, *i.e.* Initial words in dependent sentences:

但況然特第願今抑則斯倘假如如若設使縱  
雖將其詎苟何曷誠非是而獨卽

(e) Words that are found in the body of the sentence

以其則諸之於且而所斯

Again, whilst it is true that there is a great difference between one style and another yet there is very much in common between them all. The Documentary for instance has an official dress but the body is the same as the classical. This official dress gives the document certain characteristics which, at first, are the cause of difficulty. But here again there are certain landmarks such as (a) The first line of proclamations is generally stereotyped in form. It begins generally with the imperial favours granted to the author of the proclamation, with the details of his official status, followed by the words 正堂: then come the distinctions as an incumbent of that office, followed by the magistrate's name. (b) The subject is introduced by 爲 . . . 事 Whereas, in the matter of, and is placed between these two words. (c) Then possibly the law dealing with the subject will be stated: or possibly a long clause beginning with 除 and ending with 外 will intervene. (d) A quotation or general remarks bearing on the case or certain statements of evidence, etc., will often end with the words 等因, 等情, 等語. Such words and phrases therefore should be marked. (e) Further, such words as 所謂 introducing a quotation from some classic, 以 in quoting words from letters or documents under review, and also such words as 查 should be noticed. Legal and documentary forms in Chinese are characteristic, as they are in every language.

The following books are full of information on the language and should be consulted where possible.

Syntax Nouvelle de la Langue Chinoise, Stanislas Julien.  
Notitia Linguae Sinicae, P. Premare. Clavis Sinica, J. Marshman.  
Hirth's Introduction. Bullock's Lessons.

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# **KINGLY GOVERNMENT**

BY

**Hsun Ch'ing**

**'AS A ROARING LION AND A RANGING BEAR, SO IS  
A WICKED RULER OVER THE POOR PEOPLE.**

**"THE PRINCE THAT WANTETH UNDERSTANDING IS  
ALSO A GREAT OPPRESSOR; BUT HE THAT  
HATETH COVETOUSNESS SHALL PROLONG HIS  
DAYS.**

**"A MAN THAT DOTH VIOLENCE TO THE BLOOD OF  
ANY PERSON SHALL FLEE TO THE PIT; LET NO  
MAN STAY HIM"—PROVERBS. xxviii. 15,16,17.**

# KINGLY GOVERNMENT.

## SYNOPSIS.

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The principal points in the Art of Government are comprised in the three general principles of advancing the able irrespective of rank and seniority, of dismissing the incompetent without delay, and, of putting incorrigible ring-leaders to death without more ado. If these principles are in general operation the ordinary people will be civilized naturally without awaiting the compulsion of laws.

When the administration was not organized and the rank of officers was undecided and in suspense, it was usual to form the Government by selecting men according to the order of precedence of their family in the Ancestral Temple. But heredity cannot be a permanent rule of procedure. Though a man were formerly of ducal rank and the descendant of ministers of state, he must be relegated to the common ranks if he do not display the gifts of truth and courtesy: and the son of the soil must be advanced to the position of a minister of state if he displays fitting qualities.

## 王制篇

荀卿

王制篇

請問爲政。曰賢能不待次而舉。罷不能不待須而廢。  
 元惡不待教而誅。中庸民不待政而化。分未定也。則  
 有昭繆。雖王公士大夫之子孫。不能屬於禮義。則歸  
 之庶人。雖庶人之子孫也。積文學。正身行。能屬於禮  
 義。則歸之卿相士大夫。故姦言姦說姦事。姦能遁逃  
 反側之民。職而教之。須而待之。勉之以慶賞。懲之以  
 刑罰。安職則畜。不安職則弃。五疾上收而養之。材而  
 事之。官施而衣食之。兼覆無遺。才行反時者。死無赦。  
 夫是之謂天德。王者之政也。聽政之大分。以善至者  
 則賢不肖不雜。是非不亂。賢不  
 待之以刑。兩善分別。則賢不肖不亂。則國家治。若是名聲日  
 角不雜。則英傑至。且是非不亂。則國家治。若是名聲日

1. 次 Don't regard simple seniority, but advance the able and worthy regardless of order. 2. 須 Slowly: to delay. 3. 元惡 n. A Nana Sahib. Ringleader in evil. 4. 不待教而誅 Put to death without the usual method of reformation. 5. 分未定也 Fen refers to the time when the people were. 6. 昭繆 (繆=繆) Chao left and Mu right. The order of tablets in the temple. 7. 姦言姦說 Each term to be construed with 之民. The probable difference between 言 and 說 is that the former limits the harm to one, whilst the latter indicates a widespread state of lying rumour. 8. 姦能 A perverted use of one's ability. 9. 弃=棄. Disuse. 10. 上 n. The authorities. 11. 官施而衣食之 The Kuan Shih refers to what is stated before and does not govern I and Shih: but implies that officials must act thus 而 clothe and feed the people: i and shih are verbs. 12. 兼覆無遺 Thus act as heaven acts—fu refers to Heaven. 13. 反時 An unusual construction, a demagogue who acts contrary to the spirit of the times. 14. 至者=至惡 So understood by position. 15. 兩者 The good and evil. 16. 賢 The law adding. 17. 英傑至 Will be attracted from other lands or rise amongst yourselves.



The Lewd, Scandal-mongers, Evil-livers, Vagabonds, the Shirky and the Unreliable should be corrected by being given suitable employments, and time allowed them for reformation. They are to be encouraged by rewards and corrected by punishments. Should they follow their vocation in peace they are to receive the protection of society, but if they continue to be unruly they should be expelled the country. It is the duty of governors to look after the Deaf, the Mute, the Blind, the Disabled and Impotent. Employment should be found for each according to his capacity, and the government must see that they are fed and clothed. The authorities should protect them without fail, even as Heaven does. Those who are incorrigibly wicked and unrepentant should be put to death without mercy. These principles are consonant with Nature and are the essentials of government.

As a general rule the government should be carried on benevolently, but the obdurate must be treated with punishment. When due discrimination is observed between the good and the evil there will be no confusion in the employment of the excellent and the worthless, nor will the moral order be disorganized. When there is no confusion in the employment of the good and the bad, able men will be attracted. And when the moral order is observed the country is governed. The fame of the ruler will daily increase, and the empire will gladly hear his commands and accept his orders. The ruler will fulfil his kingly function by acting in this way.

If governors are harsh and severe in their conduct, they alienate those below and fail to win their confidence. When the subordinates are overawed and estranged freedom of intercourse is lost and spontaneous disclosure of opinion is withheld thus endangering the completion of state affairs and the procrastination of minor ones. On the other hand governors must not be too free and easy with men, for if they are over-amiable a host of malicious persons will arise and endeavour to bluff them on every occasion. Petty affairs will multiply and great harm will be done to the administration. Therefore where principles are not applied they become useless, and where the duties of office are ill understood the office itself loses in efficiency. But there is proficiency when these

聞。天下願令行禁止。王者之事畢矣。凡聽。威嚴猛厲。而不好<sup>1</sup>假道人。則下畏恐而不親。周閉而不竭<sup>3</sup>。若是則大事殆乎弛<sup>4</sup>。小事殆乎遂<sup>5</sup>。和解調通。好假道人而無所凝止也。則姦言竝至。嘗試之說鋒起。若是則聽<sup>6</sup>大事煩。是又傷<sup>7</sup>之也。故法而不議。則法之所不至者必廢。職而不通。則職之所不及者必隊<sup>8</sup>。故法而議。職而通。無隱謀。無遺善。而百事無過。非君子莫能。故公平者。職之衡也。中和者。聽之繩也。其有法者以法行。無法者以類聚。聽之盡也。偏黨而無經<sup>9</sup>。聽之辟也。故有良法而亂者有之矣。有君子而亂者自古及今<sup>10</sup>。未嘗聞也。傳曰。治生乎君子<sup>11</sup>。亂生乎小人。此之謂也。分<sup>12</sup>均則不偏<sup>13</sup>。勢齊則不壹。衆齊則不使。有天有地。而上

1. 而 But. 2. 假 To coax: induce: lead on. 3. 不竭 Not completed, something left unsaid, or, undone. 4. 弛 Lit: the bow unstrung. Not finished: incomplete. 5. 遂 Procrastinated: muddled. 6. 聽大事煩 (大=多). 7. 傷之 (之=政治). 8. 隊=墜 To get into a state of neglect and inefficiency. 9. 經 A principle of action. 10. 未嘗聞也 Ch'ang emphasizes the negative. 11. 乎 Ablative of origin, following verbs like 生. 12. 分均則不偏 Fen: noun, high and low, the classes: Chun. v. to equalize. The conditional form is indicated by 則. If classes are equalized. Pien has not the usual meaning, but that of relegating each to his sphere. 13. 勢齊則不壹 Ch'i is even, like, equal: pu i no cardinal or central authority.

principles are comprehended and the duties are understood. Under such conditions nothing is neglected, and all is done with efficiency. None but the best men can thus act efficiently.

Justice is the balance for the administration. Equity is the standard of all action. When there are written laws the Prince acts according to them, but if there is no fixed principle of action he will follow the unwritten law and act according to the guidance of precedents. He will not be wrong in doing so. Factions and parties have no definite policy and these must necessarily act in a partizan spirit, thus confusing even the best established principles. But it has never been heard that confusion exists under the true prince, nor under the leadership of the superior man. This is the interpretation of the passage ORDER SPRINGS FROM THE SUPERIOR MAN AND DISORDER FROM THE INFERIOR MAN.

There can be no distinction of offices where there is no division of classes. There can be no ruler where the authority of each citizen is equal. When all are compeers it is impossible to have servants. The difference between Heaven and Earth is that one is high and the other low. When the Intelligent One, the Kon-ning, is first enthroned the kingdom has the beginnings of an ordered government, and the division of ranks. It is the sure decree of Heaven that one man cannot serve another when they are both of equal standing. The same applies to those in lowlier stations of life, one cannot be master and the other servant, when all are on an equal footing. Endowed with the same likes and dislikes individuals are certain to strive and struggle as there will not be a sufficiency of goods for all to share. With strife will come general disorder, and this will impoverish the country. The former Kings hated any disorder and so they divided the people into classes according to Li, I, Truth and Right. Thus we have the divisions of rich and poor, of high and low, a scheme that ensures mutual co-operation and order. This is the corner stone of all politics. This is the meaning of the passage in the Book of Histories "The Kingdom was completed by inequalities."

When a horse is restive in a carriage, the occupant is not happy. When the people are dissatisfied with the government, the prince likewise will find it hard to maintain his

下有差。明王始立。而處國有制<sup>1</sup>。夫兩貴之不能相事<sup>2</sup>。兩賤之不能相使<sup>3</sup>。是天數也<sup>4</sup>。勢位齊而欲惡同。物不能澹<sup>5</sup>則必爭。爭則必亂。亂則窮矣。先王惡其亂也。故制禮義以分之。使有貧富貴賤之等。足以相兼臨者<sup>6</sup>。是養天下之本也。書曰。維齊非齊。此之謂也。馬駭輿。則君子不安輿。庶人駭政。則君子不安位。馬駭輿。則莫若靜之。庶人駭政。則莫若惠之。選賢良。舉篤敬。興孝弟。收孤寡。補貧窮。如是則庶人安政矣。庶人安政。然後君子安位。傳曰。君者。舟也。庶人者。水也。水則載舟。水則覆舟。此之謂也。故君人者。欲安。則莫若平政愛民矣。欲榮。則莫

1. 制=有序 2. 夫 Introduces a further explanation of the foregoing.  
3. 事 Used of inferiors in service to superiors. 4. 使 Used of superiors in employing inferiors. 5. 天數=自然定理 Shu is a fixed number. Unalterable: It is an adjective used as a noun. Luck, fate. 6. 澹=澹. Satisfied. 7. 兼臨 All on the earth without disorder. 8. 賢良 Men of value and ability. 9. 安政矣 To be satisfied with the government.

supremacy. It is better to soothe the horse when it is restive, and to deal generously with the people when they are dissatisfied. To keep tranquil the people, it is necessary to select the virtuous, and the able for office, to advance honest and reverent men in power; to encourage filial piety and fraternal love in the home, and to foster the orphans and widows, as well as to help the poor and needy. In this way the people will be contented with the government. Only with a contented people, will the prince enjoy his throne. The saying, **THE PRINCE IS AS THE BOAT AND THE PEOPLE THE WATER, THE WATER CAN CARRY AS WELL AS CAPSIZE THE BOAT**, exactly expresses the idea. Therefore, if the ruler desires peace the best thing for him to do is to sympathize with the people, and give them a just government. Should he desire glory, let him find it in the exaltation of truth, and the advancement of the scholar. And if he wishes to have fame, he will find it in honouring good men, and in employing the capable. These are the cardinal virtues of the ruler. When these three virtues are fully observed, then everything will go smoothly but if they are not in operation, all other efforts will be useless. Confucius says: *He is a superior ruler who is correct in his cardinal and minor affairs of state; and he who is correct in his cardinal affairs, but not so in his minor virtues, is a mediocre ruler; but he who is correct only in his minor virtues and incorrect in his cardinal, is beyond consideration.*

The Baron Cheng and Duke Ssü were experts in amassing wealth, but this method did not gain them the allegiance of the people. Tzū Ch'an gained the allegiance of the people, but did not govern. Kuan Chung governed the people, but did not cultivate their spiritual natures. Therefore that scheme which includes the culture of the people is the ideal form of politics—the Kingly. That which relies on organized force will be strong. Easy Benevolence will ensure Peace but the Avaricious policy will end in Destruction. It will be readily seen that the Kingly form enriches the people: the Strong enriches the military: the Benevolent enriches the officials, the Avaricious enriches the treasury and fills the Coffers of the Ruler. When the Treasury is full and the Coffers already overflowing the people are nevertheless poor. This is the condition described by the saying "There is superabundance for the classes, but poverty for the masses." Such being the case,

若隆禮敬士矣。欲立功名。則莫若<sup>1</sup>尙賢使能矣。是君人者之大節也。三節者當。則其餘莫不當矣。三節者不當。則其餘雖<sup>2</sup>曲當。猶將無益也。孔子曰。大節是也。小節是也。上君也。大節是也。小節一出焉一入焉。中君也。大節非也。小節雖是也。吾無觀其餘矣。成侯嗣公。聚斂計數之君也。未及取民也。子產取民者也。未及爲政者也。管仲爲政者也。未及修禮者也。故修禮者王。爲政者彊。取民者安。聚斂者亡。故王者富民。霸者富士。僅存之國富大夫。亡國富筐篋。實府庫。筐篋已富。府庫已實。而百姓貧。夫是之謂上溢而下漏。入不可以守。出不可以戰。則傾覆滅亡。可立而待也。故我聚之以亡。敵得之以彊。聚斂者。召寇肥敵。亡國危

1. 尙 V. To esteem (i.e. by employing them.) 2. 曲 To seek up and down. 3. 猶將 It is to be feared. 4. 孔子曰 These sayings are not in the Classics, but found in certain other books of philosophy. 5. 一出焉一入焉 Sometimes right and sometimes wrong: cp. 無關出入.

the country can neither attack the enemy nor defend itself. It hovers on destruction. It is on the brink. It is evident that by wringing out the wealth of the people and amassing it in the treasury the country will fall, and the enemy in possession of such wealth will be strong. Therefore the policy of amassing the wealth of the people in the private treasury is the way to ruin. It only benefits the enemy and excites the avarice of marauders. Such a policy the intelligent will not accept. Therefore he who acts in a kingly way, will gain men. Whereas the autocrat will gain the alliance of other kingdoms, and the warrior (ch'iang) will acquire territory. He who wins the allegiance of men, will have the vassals as his ministers: he who gains kingdoms by diplomacy will gain friends in the vassals, and he who acquires territory by force will find enemies in them. He who can use vassals as ministers, is the ideal king. He who can make friends of the vassals is an organizer, and he who makes enemies of the vassals endangers the state. The conqueror overcomes the fortified places and the armies of others. By causing waste, he arouses the hatred of people, and so they become a constant menace. In overcoming the armies of others, his own people also grievously suffer. Thus by hurting his own people much, even they will dislike his rule. Their ardour in his service cools, and they become unwilling to fight. When others continually contend against him, his people are wearied and he becomes unequal to the contest; so the kingdom is weakened. Thus though territory is gained, the people are alienated. Territory is useless without a loyal people. Responsibilities multiply, but benefits decrease. Though there be an increase of territory, yet the drain on resources is injurious. This is how a great kingdom becomes a small one. The vassals will combine together against it and have their revenge, and not forget the day when it was their enemy. They will bide their opportunity of attacking the Ch'iang, the warrior. They will press in on him in his extremity. This is the time of danger to a military kingdom. You who belong to great military states should know that you cannot rule by military force. Therefore ever listen to the direction of the Emperor, "Conserve your strength. Preserve your valour. In this way, other feudal princes cannot weaken you." This is the true course of the Ch'iang or policy of



身之道也。故明君不蹈也。王奪之人。霸奪之與。<sup>1</sup>彊奪之地。奪之人者。臣諸侯。奪之與者。友諸侯。奪之地者。敵諸侯。臣諸侯者。王。友諸侯者。霸。敵諸侯者。危。用彊者。人之城守。人之出戰。而我以力勝之也。則傷人之民必甚矣。傷人之民甚。則人之民惡我必甚矣。人之民惡我甚。則日欲與我鬪。人之城守。人之出戰。而我以力勝之。則傷吾民必甚矣。傷吾民甚。則吾民之惡我必甚矣。吾民之惡我甚。則日不欲爲我鬪。人之民日欲與我鬪。吾民日不欲爲我鬪。是彊者之所以反弱也。地來而民去。累多而功少。雖守者益。所以守者損。是以大者之所以反削也。諸侯莫不懷交接怨。而不忘其敵。伺彊大之間。承彊大之敝。此彊大之殆時也。知彊大者不務彊也。慮以王命全其力。凝其德。力全則諸侯不能弱也。德凝則諸侯不能削也。天下無王霸主。則常勝矣。是知彊道者也。彼霸者不然。辟田野。實倉廩。便備用。謹募選閱材伎之士。然後漸慶賞以先之。嚴刑罰以糾之。存亡繼絕。衛弱禁暴。

1. 與 Yü outside Kingdoms,—larger than 地. 2. 臣 Verb. 3. 王 The noble and princely way, i.e. government by truth, righteousness and principle. 4. 霸 The autocrat who works by diplomacy. 5. 彊 The aggressor who works by force.



force. But the policy of the Pa or Suzerain is different. He opens up lands, materializes the wealth of the country; he employs capable and efficient officers, encouraging them by suitable rewards and restraining them by severe punishments. Should any prove unworthy, he bends them by punishment. He supports the enfeebled and sustains those successions that have ebbed out; he protects the weak and curbs the fierce. If there be no appearance of aggression, the feudal princes will be friendly. To cultivate their friendship is the way to secure the respect and adherence of the feudal princes; it is a method that will please them. The reason that they are friendly is because there is no appearance of monopoly. When there is a tendency to encroachment then the feudal princes become estranged. The reason for their satisfaction with him is that he cultivates the friendship of his opponents. When there is a symptom of treating them as his ministers, the feudal princes fall away from him. But when they understand that his action is not for aggrandisement, they adhere to the dominant power. When there is no kingly form of government, every autocrat will continue his rule. This is the true course of a government which is carried on by organized force, or Pa. King Min suffered defeat at the hands of the five kingdoms, and Duke Huan was captured by Lu Chwang for no other reason than that they did not attempt to act rightly. They sought to be kings without the kingly way, their only concern being to gain power.

But the Ideal King has quite other aims. His humanity fills the land; his majesty permeates the kingdom. When his humanity pervades the empire, there are none who do not cherish regard for him. When his justice fills the empire, then there is no one who does not honour him. When his majesty fills the land there is no one who dares to rise up against him. With unassailable majesty, he constrains the people to serve him loyally. Therefore he conquers without a single fight: and will attain his end without the horrors of war. The whole empire will submit without the toil of the soldier. This is the art of true government.

The personality who embodies these three characteristics of Humanity, Justice, and Majesty, in all his acts may rule either under the name of king, autocrat, or warrior. It is the only way to be truly great and powerful.

而無兼併之心。則諸侯親之矣。<sup>1</sup>修友敵之道。以敬接諸侯。則諸侯說之矣。所以親之者。以不併也。并之見。則諸侯疏之矣。所以說之者。以友敵也。臣之見。則諸侯離矣。故明其不并之行。信其友敵之道。天下無王霸主。則常勝矣。是知霸道者也。閔王毀於五國。桓公劫於魯莊。無它故焉。非其道而慮之以王也。彼王者不然。仁眇天下。義眇天下。威眇天下。仁眇天下。故天下莫不親也。義眇天下。故天下莫不貴也。威眇天下。故天下莫敢敵也。以不敵之威。輔服人之道。故不戰而勝。不攻而得。甲兵不勞而天下服。是知王道者也。知此三具者。欲王而王。欲霸而霸。欲彊而

1. 修友敵之道 To treat enemies as friends.

With regard to the ministers of the king, they must be polished in their deportment and correct in their action. When they attend to business, they should understand thoroughly every detail, even the most petty. When they display capacity in administration and resourcefulness in action, they can be looked upon as understanding the fundamentals of government. Such can truly assist the king.

The canons of the government are contained in the principles used in the Three Dynasties, and the methods of the Later Kings. If your principles vary from those of the Three Dynasties they will be disordered. Should they depart from those of the Later Kings they will not be excellent. There are rules for clothes and for the style of buildings. There is a proper gradation of civil and military officers and soldiers. There are rites for mourning and sacrifices, each with its ranks and obligations. Music not in harmony with the classical should be totally abandoned: and all colour which is not of the true character (but displayed for its gaudiness) should be dispensed with. Such sacrificial utensils, as are not in harmony with those of the Three Dynasties, should be destroyed. This is what is called the restoration of the ancient ways and the rule of the kingly government.

In regard to the king's administration, he should not honour (advance) those who are without virtue, he should not employ those who have no ability, he should not reward those lacking in merit, nor punish the guiltless. There should be no sinecurist in the government, no idler in the land (i.e. people who are supported simply by influence and name). He employs the virtuous and gifted, and advances them in position according to their fitness. He brings into prominence the good and restrains the violent. But he punishes (for correction only) and then only in a moderate degree (not unnecessarily inflicting punishment). The people comprehend and know that goodness in the home will be noted

彊矣。王者之人。飾動以習義。聽斷以類。明振毫末。舉措應變而不窮。夫是之謂有原。是王者之人也。王者之制。道不過三代。法不貳<sup>1</sup>後王。道過三代。謂之蕩。法貳後王。謂之不雅。衣服有制。宮室有度。人徒有<sup>2</sup>數。喪祭械用。皆有等宜。聲則凡非雅聲者舉廢。色則凡非舊文者舉<sup>4</sup>息。械用則凡非舊器者舉毀。夫是之謂復古。是王者之制也。王者之論。無德不貴。無能不官。無功不賞。無罪不罰。朝無幸位<sup>5</sup>。民無幸生。尚賢使能。而等位不遺。析愿禁悍。而刑罰不過。百姓曉然。皆知夫爲善

1. 貳 Depart from. 2. 人徒 Officials and soldiers. 3. 雅聲 As opposed to 淫聲. Refers to vocal and instrumental. 4. 舊文 Not embroidered: plain. 5. 幸位 To obtain office by favour rather than merit.

and rewarded publicly; that secret wrongs will receive an open punishment. Such should be the fixed conceptions and the guiding principles of those who govern.

The policy of the Prince in graduating the taxes on all the available resources of the empire, should have the people's welfare as its object (and not personal profit). He tithes the land: but imposes no duties at the customs and markets (Free trade in the empire). He has examiners there only in case of illicit traffic. He does not tax forestry and fisheries, and, limits "close time," fixing it only with a view to the development of industries. There is a graduated tax for land (according to place and quality): the nature of the tribute is determined by distances: there must be an exchange of commodities without restriction or hindrance. Thus the means of mutual support will circulate freely, and, the empire, though wide, shall be as one family. Therefore those who are nearer will not hide their ability, and those further away will not grumble at their toil in the public service. There is no kingdom however remote and however insignificant, but will fly to serve such a ruler, and seek repose under his peace and encouragement. Acting thus, he will be a leader of men. This is the method of the kingly government.

What advantage does this policy offer? (Just consider some of the benefits of this exchange of commodities). On the north coasts, there are swift horses and large dogs which the Middle Kingdom could obtain and breed for her service. On the south coasts there are feathers, tusks and hides, metals, copper, vermillion, and jadestone which would enrich China. To the east there are cowries (or Syrian dyes), oysters, fish, and salt which China could have for her table. On the western coasts there are valuable hides and the mane of the Yak which China could obtain for her use. By these means those on the borders of the sea will have a sufficiency of timber, and the hill people will have plenty of

於家而取賞於朝也。爲不善於幽而蒙刑於顯也。夫是之謂定論。是王者之論也。王者之等賦政事財萬物所以養萬民也。田野什一。關市幾而不征。山林澤梁。以時禁發而不稅。相地而衰政。理道之遠近而致貢。通流財物粟米。無有滯留。使相歸移也。四海之內若一家。故近者不隱其能。遠者不疾其勞。無幽閒隱僻之國。莫不趨使而安樂之。夫是之謂人師。是王者之法也。北海則有走馬吠犬焉。然而中國得而畜使之。南海則有羽翮齒革。曾青丹干焉。然而中國得而財之。東海則有紫紱魚鹽焉。然而中國得而衣食之。西海則有皮革文旄焉。然而中國得而用之。故澤人足乎木。山人足乎魚。農夫

1. 等賦 Equalize taxation by making the rich pay more than others proportionately. 2. 財=裁. 3. 幾=譏. 4. 澤梁 A lock, fishery. 5. 相 To compare. 6. 衰=差. 7. 理 To distinguish. 8. 歸=饋. 9. 師=長. 10. 走馬吠犬 Great dogs as swift as race horses. One commentate says dogs bred from horses! 11. 革=犀革 The hide of the hippopotamus. 12. 紫=染色.

fish. The farmer will have plenty of implements without working as a potter and carpenter: and the artisan enough cereals without cultivating lands. Also tigers and leopards, fierce though they be, are skinned through the superior intelligence of men, and made use of: and there is nothing under the dome of heaven or born on the earth which cannot be brought into the service of man,—the superior articles for the adornment of the higher classes, and the inferior, for the use of the common people, to the satisfaction of all. This may be called the divine work. The Ode says:—

Heaven made the lofty mountains;  
*Tai Wang* cultivated it;  
 He delved it and peopled it;  
 And *Wen Wang* enjoyed it.

Then having mastered the essentials, there can be no disorder and if the principles can be applied to one, they can, with equal ease, be applied to a myriad. The beginning will be as the finish and the finish as the beginning, like a ring without an end; i.e. everything will be in order and brought to a successful issue. To deviate from this path means trouble and revolution and the beginning of danger. Heaven and earth are the foundations of all life and *Li*, *I*, truth and justice are the foundation of all rule. Truth and justice have their foundation in the princely man (i.e. they issue from him). The practice and application of truth and justice, the acquisition of every knowledge and the sincere pursuit of these is the quintessence of the princely man. Heaven creates the princely man and the princely man exhibits the laws (the virtues) of heaven and earth. He is ranked with heaven and earth. He is the chief of creation, and the father of the people. When there is no superior man, then there is no interpreter of heaven and earth, and truth and justice are without their minister. When there is no leader above, there can be no social order below. The

不斲削不陶冶而足械用。工賈不耕田而足菽粟。故虎豹爲猛矣。然君子剝而用之。故天之所覆。地之所載。莫不盡其美。致其用。上以飾賢良。下以養百姓。而安樂之。夫是之謂大神。<sup>1</sup>詩曰。天作高山。大王荒<sup>2</sup>之。彼作矣。文王康之。此之謂也。以類行雜。以一行萬。始則終。終則始。若環之無端也。舍是而天下以衰矣。天地者。生之始也。禮義者。治之始也。君子者。禮義之始也。爲之貫之。積重之。致好之者。君子之始也。故天地生君子。君子理<sup>3</sup>天地。君子者。天地之參也。萬物之總也。民之父母也。無君子。則天地不理。禮義無統<sup>4</sup>。上無君師。下無父子。夫是之

1. 大神=變通萬物者 2. 荒=廣 Verb: Made it splendid. 3. 理 To exhibit the reason of. 4. 統 To hang by a string—focus, concentrate.



utmost disorder reigns. When there is a distinction between the prince and minister, father and son, elder and younger brothers, husband and wife, we have the exhibition of heaven's law and an assured permanency through all generations. This is the great fundamental. There is therefore a uniformity in the observance of mourning, in sacrifice, in the transaction of government affairs, and in military expeditions. Further there must be uniformity in the treatment of high and low: in putting to death, in sparing life and in giving and withholding office. The prince must be treated as a prince, the minister as a minister, the father as a father, the son as a son, the elder brother as an elder brother, the younger as a younger. There should be no two opinions on this matter. The farmer as a farmer, the scholar as a scholar, and so on throughout. All these are regulated by general principles of propriety and are not a matter of private opinion.

Fire and water have movement but no life: vegetable matter has life but no intelligence. Birds and beasts have intelligence but no science of life. But man has breath, he has life, intelligence, and moreover he possesses the idea of justice. Therefore he ranks as quite the most precious thing under heaven. His strength is not equal to that of the cow, nor his speed to that of the horse; yet these are for the use of man:—What is it you mean? I mean man excels because he is a social being—but those others have not the social instinct. Why is it that man has sociality? Because he has duties. These can be performed—by the help of I, justice. Right relationships are harmonized by the several duties. There is unity in proper co-ordination. Where there is unity there is strength. Where there is much strength there is domination. Wherever there is domination there will be found the capacity to master the forces of nature. Therefore it is that palaces and buildings are built for habitation. Hence it is that the four seasons can be utilized and all things harnessed to the service of man, and enhance the

謂至亂。君臣父子兄弟夫婦。始則終。終則始。與大地同理。與萬世同久。夫是之謂大本。故喪祭朝聘師旅。一也。貴賤殺生與奪。一也。君君臣臣父父子子兄兄弟弟。一也。農農士士工工商商。一也。水火有氣而無生。草木有生而無知。禽獸有知而無義。人有氣有生有知。亦且有義。故最爲天下貴也。力不若牛。走不若馬。而牛馬爲用。何也。曰人能羣。彼不能羣也。人何以能羣。曰分。分何以能行。曰以義。故義以分則和。和則一。一則多力。多力則彊。彊則勝物。故宮室可得而居也。故序四

1. 朝 Court paid by vassals. 2. 聘 Interchange of courtesy between equals. 3. 師旅 noun. The army. Shih 2500, Tsu 500, men. 4. 貴, 賤, 殺, 生, 與, 奪, are all verbs. 5. 君君 A string of examples of the same word used as verb and noun. 6. 亦且有義. 亦且 brings out the contrast between men and things; 義 implies the general principle of humanity. 7. 分 (He unites by) dividing—i.e. high and low: classes and masses. 8. 曰以義 I, refers to the personal rights of a class. 9. 序 v. To distinguish.

prosperity of the empire. All this is due to the principle of the division of labour and to no other cause. Therefore it is that men cannot exist without communism. Without due gradation and division in communities there is necessarily contention and strife. Strife will lead to disorder, and disorder will produce factions, and factions will be a cause of weakness. Weakness will prevent man from being the master of nature. Thus you would have no palaces and so forth. This, then, is what is implied, that the rules of *Li*, *I*, truth and justice, must never be abandoned. Those who can properly serve their parents are filial: those who can properly serve elder brothers are fraternal; those who can properly serve their superiors are obedient; and he who can exercise the principles of truth and justice in employing men is a prince. He who is a prince is an adept at forming men into communities. If the community is formed as it should be, everything will find its own function. All beasts will thrive and all classes will have their proper spheres and means of sustenance. Therefore when the proper seasons for breeding are observed, animals will be plentiful and grasses and vegetables will flourish. When the proper seasons for harvesting are observed, when all laws are timely, the people will rally round the throne and the worthy will be ready to serve. This is the correct method of the true king. When trees are in bloom and leaf, the axe must not be heard in the forest. Timber must not be cut down at the wrong time, viz: before it is fully grown. During the breeding and nursing season, the waters must not be poisoned to kill the fish, nor must the net be let down. Do not spoil the young nor stop its growth. They who sow in spring and cultivate in summer will reap abundant harvests: the winter stocks will be plentiful. When the four seasons are not missed the crops of cereals will not fail, and the people will have enough and to spare. When the close time is strictly observed for all waters, there will be

時。裁萬物。兼利天下。無它故焉。得之分義也。故人生不能無羣。羣而無分則爭。爭則亂。亂則離。離則弱。弱則不能勝物。故宮室不可得而居也。不可少頃舍禮義之謂也。能以事親謂之孝。能以事兄謂之弟。能以事上謂之順。能以使下謂之君。君者。善羣也。羣道當。則萬物皆得其宜。六畜皆得其長。羣生皆得其命。故養長時則六畜育。殺生時則草木殖。政令時則百姓一。賢良服。聖王之制也。草木榮華滋碩之時。則斧斤不入山林。不夭其生。不絕其長也。黿鼉魚鱉鰭鱸孕別之時。罔罟毒藥不入境。不夭其生。不絕其長也。春耕夏耘。秋收冬藏。四者不失時。故五穀不絕。而百姓有餘食也。汙池淵沼川澤。謹其時禁。故魚鼈優多。而

1. 少頃舍 Shao chin for a moment, Chin an ancient division of time. Shē to abandon. 2. 弟 noun, the art of brotherhood. 3. 君 Not prince here—but a leader. 4. 不夭其生 Yao, verb: To kill anything when young. 5. 孕別 Yü in the womb: Pieh born but still young.

plenty of fish for the people's use. When the planting and felling of timber is done opportunely the mountains will bear seasoned forests and the people will not lack for wood. This is how the wise king acts. He looks to the motions of the heavens for the divisions of time, and arranges every thing in season on the earth (i.e. everything is planted and gathered according to its season) and all things fulfil their times and functions. His sagacity illumines what is obscure, and questions that are unintelligible to lesser minds are transparent to him. He opens out that which to others seems insignificant. Although he has this divine ability and scope, yet everything works on the pivot of li, truth and justice; He who acts in this way is called the sage. Men should be appointed to office according to their knowledge of duties—those who can handle men, to diplomacy: those who understand the sacrifices, to that office: those who understand the duties of the table to the imperial household: those who understand the census, the cities of the empire and habits and customs (dress, utensils, etc.), to the ministry of the interior: those appointed to the ministry of war, should understand the composition of an army, the number of a corps and the equipment and conduct of a campaign: those who know law, the statutes, and, the methods of meting out punishments and rewards should correct the laws. The minister of education should prohibit any grossness in songs, carry on entertainments according to seasons, and prevent the strains of barbarian music from producing discord in the sacred music of the land. The functions of the board of works is to build bridges, connect watercourses, build canals, construct irrigation ways, which can be opened or closed according to the season. Thus, though the year be afflicted with floods and drought, the people will still be able to cultivate their lands. The duties of the ministry of agriculture is to examine the undulation of the land—the high and low, the rich and the poor soil, to

百姓有餘用也。斬伐養長。不失其時。故山林不童<sup>1</sup>。而百姓有餘用也。聖王之用也。上察於天。下錯於地。塞備天地之間。加施萬物之上。微而明。短而長。狹而廣。神明博大以至約。故曰一與一動。是爲人者謂之聖人。序官宰爵。知賓客祭祀饗食犧牲牢之數。司徒知百宗城郭立器之數。司馬知師旅甲兵乘白之數。修憲命。審詩商。禁淫聲。以時順修。使夷俗邪音。不敢亂雅。大師之事也。修隄梁。通溝澮。行水潦。安水藏。以時決塞。歲雖凶敗水旱。使民有所耘艾。司空之事也。相

1. 童 Bald and bare like the head of an infant. 2. 聖王之用 Yung refers to the finances of empire: 制 to the principles of government generally. 3. 宰爵 Master of ceremonies. 4. 饗食 To prepare delicacies for honored guests. 5. 犧 Oxen offered whole in sacrifice. 6. 牲 Sheep, pigs. 7. 牢 Separate bowls of sacrificial offerings. 8. 百宗 The people: Families. 9. 城郭 Measurement of cities: Ch'eng inside ko outside. 10. 立器 Standards: Measures: Weights. 11. 白=白丁 Militia. 12. 修憲命.....事也 The commentary is no clearer than the text. 13. 詩商=誅賞. 14. 水藏 Reservoirs. 15. 艾=刈. 16. 司空 President of Local Government Board.

apportion proper seeds for proper soils, and to examine the work of farmers, to see to the storing of grains according to the time of year, to stir up the farmer to vigorous work, and, warn him against wasting his time in other things (that would divert his attention from agriculture) : The duties of the superintendent of forestry and waterways consist in looking after mountain forests and hunting forests, and marshes; to nourish plantations and fisheries, and, to prohibit unseasonable spoliation of these sources of wealth, so that the kingdom may always have abundant supplies and there be no lack of any commodity.

The duty of the local official is to adjust matters between town and country, to harmonize clashing interests (i.e. mark out land, etc.) : to control the building of houses, to train stock, superintend arboriculture. He should advance morality, encourage filial and fraternal piety, all in their appropriate times—and urge the people to obey the government and live quietly and at ease. The duty of the ministry of works is to decide the times for different works (there is a harmony between materials, seasons and worth) : examine the value of the different manufactured articles, those which are strong and serviceable, and prepare all things that are necessary for the public weal. It is his place to promote arts and crafts and prevent any clandestine manufacture.

The duty of the geomancer and wizard is geomancy, thaumaturgy, horoscopy, divination, necromancy and prognosticate the inauspicious and auspicious by auspices. The duty of the mayors is to see to the cleanliness of the streets: the repair of roads, to repress robbers, examine hotels (for bad characters) and to do each in the proper time, so that travellers and commerce may find no obstruction.

The duties of the judge is to distinguish between the ignorant, and the vicious, to vigorously control the law breakers, compelling obedience and thus prevent the perpetration of heinous crimes.

高下。視肥磽。序五種。省農功。謹蓄藏。以時順修。農夫  
 樸力而寡能。治田之事也。修火憲。養山林藪澤草木  
 魚鼈百索。以時禁發。使國家足用而財物不屈。虞師  
 之事也。順州里。定廛宅。養六畜。閒樹藝。勸教化。趨孝  
 弟。以時順修。使百姓順命安處樂鄉。鄉師之事也。論  
 百工。審時事。辨功苦。尙完利。便備用。使雕琢文采。不  
 敢專造於家。工師之事也。相陰陽。占祲兆。鑽龜陳卦。  
 主攘擇五卜。知其吉凶妖祥。傴巫跛擊之事也。修採  
 清<sup>16</sup>易道路。謹盜賊。平室律。以時順修。使賓旅安而貨  
 財通。治市之事也。抔急禁悍。防淫除邪。戮之以五刑。<sup>17</sup>

1. 樸力寡能 Multum non multa. Concentration. 2. 百索 To think a lot. 3. 虞師=山虞水虞 Two officers of state. Yü=To plan: to care and fear lest, etc. 4. 廛宅 Market squares and residential quarters. 5. 閒 v. To allocate proper places. 6. 功苦 Fine and rough wares. 尙=貴乎 Esteem. 8. 不敢專造於家 Possibly referring to an old patent law. 9. 祲兆 Coming events cast their shadows before. 10. 鑽龜 To divine. 11. 攘擇=攘擇. 12. 五卜 To divine five times; but even the Pei wen only guesses at this meaning. 13. 傴巫 All hunchbacks male and female were made diviners. 14. 跛擊 (擊=現) Lame men were made soothsayers. 15. 採清 Ts'ai gather up garbage: Ch'ing sweep the streets. 16. 易=平. 17. 抔急=析惡.



The duties of the governor is to promote administration and apply the laws: to keep his ears open and to record how each official has carried himself during his term of office, to measure their merits and consider rewards, so that they be encouraged in efficiency and that the people, generally, may fulfil their various callings.

The prime minister's duties are to discuss etiquette, ceremonies, and music; maintain morals, extend culture and ennoble customs. He must continuously correct and harmonize them. The Son of Heaven's duties are to bring morals to perfection, to exalt the world, to enlarge civilization, to unify the empire, leaving no trace of faction, and reducing the whole empire to obedience and unity. Therefore the governor is to be held responsible for all mismanagement of the administration. It will be the fault of the prince if morals deteriorate. Should there be faction in the empire and the feudal princes be fractious (disloyal), it is evident that the wrong man is on the throne.

In the history of the world we see many ruling as kings—many as autocrats; many there are who have lasted, and many have fallen. Now these are the principles by which mighty kingdoms have gained to themselves great majesty: by which they have won renown, and by which opponents have become their liegemen. These are the principles by which kingdoms become stable, or unstable, prosperous or sunk in adversity. Now the application of principles depend on yourself and not on other men. A monarchy or an autocracy will be strong or weak according as they rest on principles that are true or false. Where the majesty of empire is insufficient to overawe neighbours and the renown of the monarch is not immortalized in the land the kingdom cannot be self-governing, and its ruler will be imperceptibly involved in difficulty.

When an empire is coerced by an audacious country and embarks on an (evil) undertaking which is not agreeable

使暴悍以變。姦邪不作。司寇之事也。本政教。正法則兼<sup>1</sup>聽而時稽之。度其功勞。論其慶賞。以時慎修。使百吏免<sup>3</sup>盡而衆庶不偷。冢宰之事也。論禮樂。正身行。廣教化。美風俗。兼覆而調一之。辟公之事也。全道德。致隆高。綦文理。一天下。振毫末。使天下莫不順比從服。天子之事也。故政事亂。則冢宰之罪也。國家失俗。則辟公之過也。天下不一。諸侯俗反。則天王非其人也。具具而王。具具而霸。具具而存。具具而亡。用萬乘之國者。威彊之所以立也。名聲之所以美也。敵人之所以屈也。國之所以安危臧否也。制與在此亡乎人。王霸安存。危殆滅亡。制與在我亡乎人。夫威彊未足以殆鄰敵也。名聲未足以縣天下也。則是國未能獨立也。豈渠得免夫累乎。天下脅於

1. 法則 Noun. 2. 兼聽 To hear continually and from every quarter so as to get at the truth. To keep one's ears open. 3. 免=勉. 4. 辟公 The king, read p'i "or pi." 5. 失俗 Lose tone, order i.e. between king and subject. 6. 俗反 i.e. between Vassal and Lord. To disobey the suzerain power. 7. 非其人也 Ch'i=之, or that. 8. 具具 All; often. 9. 用=治. 10. 萬乘之國 A large kingdom. 11. 臧否 Ts'ang p'i. Both nouns. Prosperity: Decay. Luck: Illuck. 12. 亡乎人(亡=無) Depends on you rather than on others. 13. 縣=隸. 14. 渠=詎 Both words make a compound adv. 15. 天下.....震 Tienhsia may mean the vassals: becoming one of a faction led on by an aggressive neighbour.

to it, though this course may not be deleterious to its standing, yet this is not the way to establish a name nor does it concern its peace and danger, permanency or destruction. Its renown, its peace and its war, its existence or non-existence depend on its own seriousness of purpose. If a prince uses the kingdom as an instrument of princely government, he will reign as a prince; likewise if those pernicious habits that threaten danger and destruction are toyed with, the kingdom will succumb and be everwhelmed. During the internecine wars of neighbours, neutrality and non-interference should be observed in the struggles of the contending kingdoms. The prince will not move his troops, when there is fighting, but watch the contending parties exhaust each other. He will rectify the government and civilization in the interests of the people. He will be ever increasing the power of the people by arts and culture. Thus his forces will become mighty. His fame and power will grow, when he maintains humanity and justice, exalts the law, and selects worthy men for office and nourishes the people. His good fame will spread over the whole world. The powerful will respect him and his soldiers will be strong and his fame wide, even surpassing that of *Yao* and *Shun*. When the demagogue and unprincipled officials have retired, the good and upright men will come forward and offer their services. When these have charge of the government and rectified matters, the people will find harmony, and manners will be correct. The result will be felt over the whole empire. The soldier will be strong, the towns fortified, and the opponent will pay due deference. Defensive and offensive measures will be satisfactorily maintained. Essential matters will be attended to, wealth will be accumulated and nothing that will benefit the land will be wanting. When officials and people bend to the common claims of empire, wealth will accumulate and the empire will be rich. When a ruler embraces these three things, preponderating influence,

暴國而黨。爲吾所不欲於是者。日與桀<sup>1</sup>同事同行。無害爲堯。是非功名之所就也。非存亡安危之所墮也。功名之所就。存亡安危之所墮。必將於愉殷赤心之所誠。以其國爲王者之所亦王。以其國爲危殆滅亡之所。亦危殆滅亡。殷之日。以中立無有所偏。而爲縱橫之事。偃然兵無動以觀夫暴國之相卒也。平政教。審節奏。砥礪百姓。爲是之日而兵剽天下勁矣。然修仁義。伉隆高。正法則。選賢良。養百姓。爲是之日而名聲剽天下之美矣。權者重之。兵者勁之。名聲者美之。夫堯舜者。一天下也。不能加毫末於是矣。權謀傾覆之人退。則賢良知聖之士自進矣。刑政平。百姓和。國俗節。則兵勁城固。敵國自誦矣。務本事。積財物。而勿忘棲遲薛越也。是使羣臣百姓。皆

1. 桀 A bad emperor of the Heia—Here used as a we should, 'a Neró'.  
 2. 殷之日 The times of anarchy and internecine wars. 3. 縱橫 Tsung the alliance of six states against a powerful seventh. Huang: The alliance of a weak member with the seventh against the five. 4. 剽=專. 5. 一天下也一 is a verb "gather into one." 6. 忘=妄. 7. 棲遲薛越 Procrastination and waste.

a powerful army, and a mighty fame, he will bring the whole empire to his feet. And the aggressive neighbour will be powerless against him, because his (autocrat) soldiers will not fight. And as the autocrat does not command the confidence of his own people, he is helpless. Unless the people regard their prince as father and mother, and love him as the Rose of Sharon there will be no true stability. If the prince is not loved he will be looked upon as a bitter scourge and baneful enemy. This is the nature of man. They will love those who deal generously with them, even though he be as bad as *Chieh* and *Chia*.

Through the operations of such principles as these only, was it possible in ancient times for one man or one kingdom to have a preponderating influence, and bring the whole empire under one rule—it was not by (*Wanghsing*) invasion (of other countries) but by good government. It was only by the exhibition of a policy solicitous for the public good that the aggressor could be restrained and the fierce curbed. Thus it was the Duke of *Chow* governed; for whilst he was settling the southern parts, the people of the north grumbled at his delay in coming to take them over; if he went eastward the west grumbled and murmured saying why do you keep overlooking us,—and so forth. The way of the king is to keep quiet when other people are at war (whilst others are exhausting themselves) and give peace to his country. He strives for peace that his soldiers may be quiet (not employed in service) and his people have rest—he shows his compassion for the people, that they may cultivate the waste land, gather fruit into their garners and have abundance. He thus commands the service of men and scholars in the administration of the empire. He encourages them with honours and inspires them with awe and punishment. He installs the man of ability over the management of affairs and so, in time, the country lacks for nothing.

以制度行。則財物積。國家自富矣。三者體此而天下服。暴國之君。自不能用其兵矣。何則。彼無與至也。彼其所與至者。必其民也。其民之親我也。歡若父母。好我也芳若芝蘭。反顧其上。則若灼黥<sup>1</sup>。若仇讎。彼人之情性也。雖桀跖豈有肯爲其所惡。賊其所好者哉。彼以奪矣。故古之人。有以一國取天下者。非往行之也。修政其所莫不願。如是而可以誅暴禁悍矣。故周公南征而北國怨。曰何獨不來也。東征而西國怨。曰何獨後我也。就能有與是鬪者與。其國爲是者王。殷之曰。靜兵息民。慈愛百姓。辟田野。實倉廩。便備用。謹募選。閱材技之士。然後漸賞慶以先之。嚴刑罰以防之。擇士之知事者。使相率貫也。是以厭然畜積修飾。而物用之足也。兵革器械者。彼將日日暴露毀折之中原。我今將修飾之。拊循之。

1. 灼黥 To brand with irons and prick with needles.

Another prepares his army and powder and keeps them in constant use. He wastes his treasure and empties his barns; but the true king will accumulate his wealth. The one will use up his able men and waste them in useless wars, but the other will husband the strength of his men and perfect them in the arts. Thus whilst one party deteriorates daily, the true ruler gathers strength. The people of one will become exhausted, but those of the other will conserve their strength. The relationship of the aggressive ruler with his ministers and people becomes cooler daily; but that of the true ruler becomes daily more hearty—thus the one awaits the collapse of the other. Pursuing the methods just indicated, the true and wise ruler will become an autocrat.

Those who embody the national spirit in their conduct, who select the best men for office, and who treat their people generously, can keep things going even if they be but ordinary men. Those on the other hand who lack dignity and self-confidence in the conduct of business, and resolution in action, who employ men of inferior ability in offices, and treat the people ungenerously, and, squeeze them will bring the country into danger.

Those on the other hand who are proud and reckless and who spoil everything they touch, who employ unreliable men in office and treat the people in a niggardly spirit, who accept everything but give nothing in return, will bring the land to destruction. From these five methods see that you select the correct one. If you adopt the way of the true ruler, you will have the true regime and men will submit because they are governed: If you select the wrong method, men will govern you and not you men. You will reign if you select the proper way, but die if you fix on the wrong method (note 王 and 亡). The difference between the two is that you can govern men when you have the proper method, but you are at the mercy of men if your choice of method is bad.

The difference between 王, 亡, ruling and wrecking is very great.

掩蓋之於府庫。貨財粟米者。彼將日日棲遲<sup>1</sup>薛越之中野。我今將蓄積并聚之於倉廩。材技股肱健勇爪牙之士。彼將日日挫頓竭之於仇敵。我今將來致之。并閱之。砥礪之於朝廷。如是則彼日積敝。我日積完。彼日積貧。我日積富。彼日積勞。我日積佚。君臣上下之間者。彼將厲厲焉日日相離疾也。我今將頓頓焉日日相親愛也。以是待其敝。其國爲是者霸。立身則從傭俗。事行則遵傭故。進退貴賤。則舉傭士。之所以接下之人百姓者。則傭寬惠。如是者則安存。立身則輕桎。事行則蠲疑。進退貴賤。則舉佞悅。之所以接下之人百姓者。則好取侵奪。如是者危殆。立身則僞暴。事行則傾覆。進退貴賤。則舉幽險詐。之所以接下之人百姓者。則好用其死力矣。而慢其功勞。好用其籍斂矣。而忘其本務。如是者滅亡。此五等者。不可不善擇也。王霸安存危殆滅亡之具也。善擇者制人。不善擇者人制之。善擇之者王。不善擇之者亡。夫王者之與亡者。制人之與人。制之也。是其相縣也亦遠矣。

1. 棲遲薛越 Procrastination and waste.





# MORAL CULTURE

BY

Hsun Ch'ing

*HSUN TZU* 荀子, 荀况, 荀卿. A CONTEMPORARY OF MENCIUS AND *CHUANG CHOW* 莊周. HE WAS BORN IN SHANSI (*CHAO* 趙 STATE) BUT EMIGRATED TO SHANTUNG (*CH'I* 齊) IN SEARCH OF LEARNING. THE SCHOOL OF RHETORICIANS WERE IN THE ASCENDANCY AND *HSUN* ATTACHED HIMSELF TO THEM AND IN TIME BECAME THE LEADER. HE WAS APPOINTED TO OFFICE BUT WAS EXPELLED BY THE MACHINATIONS OF A RIVAL. HE WENT TO *CH'U* (楚), HUPEH AND FOUND A PATRON IN *CH'UN SHEN* 春申君 THE PRIME MINISTER. HE OBTAINED OFFICE BUT RESIGNED ON THE DEATH OF HIS PATRON. HE WAS DISTRESSED BY THE DISORGANISED STATE OF SOCIETY AND THE APOSTATE CONDITION OF THE WORLD. HE TURNED HIS THOUGHTS TO SPIRITUALISM AND SOOTHSAYING. HE DID NOT HOLD TO CONFUCIANISM AND HAD THIS IN COMMON WITH *CHUANG CHOW*. HIS CRITICISM ON THE FAILURE OF CONFUCIANISM, MEISM AND TAOISM IS RENOWNED. HE OPPOSED THE MENCIAN VIEW OF THE NATURE OF MAN. HIS ESSAYS ON THE ART OF GOVERNMENT, ON MORAL CULTURE, AND THE NATURE OF MAN IS EVIL ARE HIS BEST KNOWN.—**SSU MA CHIEN.**

## MORAL CULTURE

The superior man whenever he sees any good, studiously cultivates it and embodies it in his own person. When he sees anything vicious, he naturally loathes it and takes it as a warning to himself. He resolutely determines to be guided by any virtuous motives that move him, and despises himself when he finds evil inciting his thoughts. He, therefore, is my teacher, who truly tells me my shortcomings. Those who tell me that I have hit the mark (i.e. encourage me), are my friends. Those who adulate me are my enemies. Therefore the superior man extols his teachers and esteems his friends, but hates his enemies to the bone. He who is not weary in the pursuit of virtue, who receives correction and mends his faults, shall he fail in true progress? The worldling is not so. He detests people who find fault with him when he is riotous. At a time when he is walking in mean ways, he expects men to look upon him as a saint. He dislikes those who call him corrupt when his heart is full of evil schemes, and his actions are like to those of a bird of prey. He esteems those who shower adulation on him and keeps at a distance from those who would remonstrate with, and correct him. He laughs at moral culture, and looks upon the upright as knaves. Though he escape destruction shall he succeed?

No one who cultivates his manhood, who directs his aims and talents according to propriety and truth will be disappointed. When food, clothes, dwellings and powers are used lawfully each will serve its proper end. But when used in an improper way, they will lead to dangers and disorders. When the countenance, manners, deportment, and conduct are governed by truth they will be beautiful: otherwise they

修身篇

荀子

見善<sup>1</sup>修然必以自存也。見不善愀然必以自省也。善在身介然必以自好也。不善在身也。菑然必以自惡也。故非我而當者吾師也。是我而當者吾友也。諂諛我者吾賊也。故君子隆師而親友。以致惡其賊。好善無厭。受諫而能誠。雖欲無進得乎哉。小人反是。致亂而惡人之非己也。致不肖而欲人之賢己也。心如虎狼。行如禽獸。而又惡人之賊己也。諂諛者親。諫爭者疏。修正爲笑。至忠爲賊。雖欲無滅亡得乎哉。凡用血氣志意知慮。由禮則治通。不由禮則勃亂提侵。食飲衣服居處動靜。由禮則和節。不由禮則觸陷生疾。容貌態度進退趨行。由禮則雅。不由禮則夷。

1. 脩然 To pull oneself up in admiration of something to be imitated.  
2. 介然 Firmly, confidently, metaphor from the solidity of shell fish, hard and strong. 3. 菑=災. 4. 非我 Fei, verb, to point out faults.  
5. 當, Implies the justice of the criticism. 6. 是我. To approve of my actions. 7. 以=而. 8. 反是 Fan, v. Shih n. 9. 雅, 野 Opposites, ya refined, yeh rustic.

will be arrogant, common-place, and, odd. Therefore life is impossible without culture; no action can be successful without it. There can be no repose to the kingdom which works without propriety.

To lead and train men by virtue in the way they should go is called education. To co-operate with men by virtue is true cordiality. To lead men by bad advice (advice that comports with their evil desires) is flattery. To concur with men in evil ways is servility. To do the right and say nay to the wrong, is true knowledge. To disregard the right and give assent to the wrong, is the mark of ignorance. To injure the virtuous is called slander. To hurt seriously the good is evil indeed. Right consists in regarding the true as the true, and wrong, as wrong. To steal goods is called theft. The wish to hide your actions is deceit. To speak glibly, without proper thought, is rashness. To be of unsettled purpose is called inconstancy. To seek an advantage without consideration of justice, is the culmination of wickedness. A well-informed man is called a scholar, and an ill-informed man is called a charlatan. A man of great experience is versed in affairs: a man of no experience is a quack. He who cannot advance is called slack: he who easily forgets things is a dribbler. The man who attends to things of greatest importance is said to be an administrator; he who attends to many things in a confused way spends his labour for naught (*multum non multa*).

There is a good method for regulating the temper and ordering the heart. He who is of a blustering disposition should have a dose of gentleness administered to him. And he whose mind tends to doubt, and care, should have it kept in hand and concentrated on one line of activity. He who is of a violent and audacious disposition, should be helped into the path of submissiveness. He who is too hasty and impetuous, should be taught the habit of mature

固僻違。庸衆而野。故人無禮則不生。事無禮則不成。國家無禮則不甯。以善先人者謂之教。以善和人者謂之順。以不善先人者謂之詔。以不善和人者謂之諛。是是非非謂之知。非是是非謂之愚。傷良曰讒。害良曰賊。是謂是非謂非曰直。竊貨曰盜。匿行曰詐。易言曰誕。趣舍無定。謂之無常。保利非義。謂之至賊。多聞曰博。少聞曰淺。多見曰閑。少見曰陋。難進曰倨。<sup>2</sup>易忘曰漏。<sup>3</sup>少而理曰治。多而亂曰耗。<sup>4</sup>治氣養心之術。血氣剛強。則柔之以調和。知慮漸深。則一之以易良。勇膽猛戾。則輔之以道順。齊急便利。則給之以動止。<sup>5</sup>狹

1. 和人. To second another's efforts: follow a leader. 2. 倨. Slack, only found in this phrase. 3. 少而理 To look to the essentials and administer them. 4. 耗 To squander labour. 5. 動止 To regulate one's energy: to know when to act and when to cease, with method understood.

consideration. He who is narrow-minded should be guided into liberal principles, so that he can co-operate with men. The man of mean disposition and covetous nature, and who is slow of action, should have his nature permeated with generous ideas. He whose training has been neglected and who is stupid, should be gently taken in hand by a friendly teacher. He who is arrogant and lacking in the dignity of manhood, should be shown clearly the dire consequences of such an attitude. He who is simple-minded but decent and honest, should be brought into contact with etiquette and music, and made competent by the habit of thinking. The art of callisthenics and of educating the heart cannot be more speedily attained than by following propriety. The guidance of a teacher and the conviction of the importance of loving the right and abandoning the wrong are the best helps to the attainment of these things. This is the true art of moral culture.

If I have this correctness of aim and nobility of purpose, I look with contempt on mere wealth and worldly greatness. If I have truth and righteousness then I scorn the exalted position of princes and dukes. If I have truth within I disdain the outward tinsels of life. This is the meaning of the saying, "*Things serve the sage, but the carnal man is a servant to them.*" He (the sage) will delight in those things that satisfy the conscience, though they entail labour of body, yet cause no pangs of regret. He will do those things which are righteous though they bring in little profit. He prefers to serve in a poor country where his principles can operate, rather than be the minister of a great state where right principles cannot flourish. As a good farmer will not abandon the cultivation of the land because there are seasons of flood and drought, nor the good merchant give up business because he has losses, so the true man will not relinquish the habit of moral culture on account of poverty or poor returns.

隘褊小。則廓之以廣大。<sup>1</sup>卑溼重遲貪利。則抗之以高志。庸衆駑<sup>2</sup>散。則刳之以師友。怠慢僇<sup>3</sup>弃。則炤之以禍災。愚款端慤。則合之以禮樂。通之以思索。凡治氣養心之術。莫徑由禮。莫要得師。莫神一好。<sup>4</sup>夫是之謂治氣養心之術也。志意修則驕富貴矣。道義重則輕王公矣。<sup>5</sup>內省則外物輕矣。傳曰君子役物。小人役於物。此之謂也。身勞而心安爲之。利少而義多爲之。事亂君而通。不如事窮君而順焉。故良農不爲水旱不耕。良賈不爲折閱<sup>6</sup>不市。士君子不爲貧窮怠乎道。

1. 卑溼 Low and mean. Shih muckrake, near the ground, low down.
2. 駑散 Nou=thin, useless, old horse: San, a rotten tree. 3. 刳 To snatch away (his faults).
4. 一好 Single-minded towards virtue=好善之心. 5. 內省 Implies an examination into one's heart: its condition and aspiration.
6. 折閱 To lose capital.





# THE NATURE OF MAN IS EVIL

BY

Hsun Ch'ing

LORD, WITH WHAT CARE HAST THOU BEGIRT US ROUND!  
PARENTS FIRST SEASON US, THEN SCHOOLMASTERS  
DELIVER US TO LAWS; THEY SEND US BOUND  
TO RULES OF REASON, HOLY MESSENGERS,

PULPITS AND SUNDAYS, SORROW DOGGING SIN,  
AFFLICTIONS SORTED, ANGUISH OF ALL SIZES,  
FINE NETS AND STRATAGEMS TO CATCH US IN,  
BIBLES LAID OPEN, MILLIONS OF SURPRISES,

BLESSINGS BEFOREHAND, TIES OF GRATEFULNESS,  
THE SOUND OF GLORY RINGING IN OUR EARS;  
WITHOUT, OUR SHAME; WITHIN, OUR CONSCIENCES;  
ANGELS AND GRACE, ETERNAL HOPES AND FEARS.

YET ALL THESE FENCES AND THEIR WHOLE ARRAY  
ONE CUNNING BOSOM-SIN BLOWS QUITE AWAY.

GEORGE HERBERT

## THE NATURE OF MAN IS EVIL

The nature of man is evil. His virtue is only an acquired goodness. Everyone is bent on profit. From following this lust for gain arise strifes and contentions, and the harmony of life is lost. Born with this sinful malady the spirit of loyalty and fidelity is ever on the wane. The ear is essentially fond of mirth and the eye of vanity. These tendencies towards sinful pleasures bear fruit in impurity and uncleanness. A total loss of truth and decency ensues, and a cultured life is lost in a carnal spirit. This concupiscence gives birth to strife and discord. Man fails in his duty and there is a constant tendency to revert to savagery. For this reason has it been necessary to have teachers to guide and law to correct him. By their help the spirit of mutual courtesy is fostered, refinement of life cultivated, and an ordered state of society established. From these considerations it is evident that the nature of man is essentially evil and that virtue is but an accident.

As crooked wood needs heat and pressure to straighten it out, and as a blunt knife must needs be ground to be sharp, so the carnal nature of man must have the guidance of the teacher and the discipline of law, truth, and etiquette. Without preceptors man's heart leans away from rectitude and turns towards impiety. It is full of evil and disordered when not governed by truth and justice. The ancient sages, comprehending full well the worthlessness and disorder of the heart, thought out guiding principles and methods of conduct for man. They therefore established laws and ceremonies to reform and check his corrupt nature, and to help him in the way of truth. And so they of later times who follow the instruction of the sages, who conform to the dictates of right and truth, who accumulate learning and the arts of civilization are called superior men (*Chun tzu*): but

性惡篇

荀子

人之性惡。其善者僞也。今人之性。生而有好利焉順。是故爭奪生而辭讓亡焉。生而有疾惡焉順。是故殘賊生而忠信亡焉。生而有耳目之欲。有好聲色焉順。是故淫亂生而禮義文理亡焉。然則從人之性。順人之情。必出於爭奪。合於犯分亂理而歸於暴。故必將有師法之化。禮義之道。然後出於辭讓。合於文理。而歸於治。由此觀之。然則人之性惡明矣。其善者僞也。故枸木必將待櫟括<sup>6</sup>烝矯<sup>7</sup>然後直。鈍金必將待礪厲然後利。今人之性惡。必將待師法然後正。得禮義然後治。今人無師法則偏險而不正。無禮義則悖亂而不治。古者聖王以人之性惡。以爲偏險而不正。悖亂而不治。是以爲之起禮義。制法度。以矯飾人之情性而正之。以擾化<sup>10</sup>人之情性而導之也。使皆出於治。合於道者<sup>11</sup>也。今之人化師法積文學道禮義

1. 疾惡=嫉惡. 2. 文理 Definite rules of etiquette and action, both private and public. 3. 爭奪 Inward strife of heart; issuing in 合於犯分 outward contention. 4. 化, 道 Verbs in the active mood. 5. 枸木 Crooked wood. 6. 櫟括 An instrument for levelling and squaring. 7. 烝 To steam rods and boards, to get them into shape. 8. 矯 To straighten by strength. 9. 鈍金 Blunt, unground iron. 10. 擾化 Jao used in its original meaning of to train, or discipline. The metaphor is from the use of breaking in a horse. 11. 化道 Verbs used in the passive mood; so construed from position.

they on the other hand who follow the bent of their lustful nature, who pay no heed to the principles of reason and right belong to the opposite class and are called worldlings (*Hsiao jen*). We thus conclude that man's nature is evil, and his goodness but an acquired art.

The dictum of Mencius that the very desire to learn is a proof in favour of natural goodness is inadequate and incorrect. The statement really shows that he had an imperfect knowledge of man and lacked an exact discrimination of his essential nature. He failed to make a true distinction between the intrinsic and the accidental. Now by nature I mean that which is as it is born. Over this you have no control; you cannot fashion it as you would like. Rubrics and ordinances are the work of the philosophers. Men can imitate these, and act on them: they can carry them out in practice. In this manner though men have no control over the nature of the original disposition, yet they can educate and train it by means of the dictates of the canons of *Li* and *I*. This then is the difference, not observed by Mencius, between the intrinsic and accidental in the nature of man. What I mean may be illustrated in this way. The eye has a natural power of vision and the ear of hearing which does not come from education and training. This both illustrates my meaning and indicates my conception of nature. Mencius says man's nature is good, but at the same time he implies that this original nature has been lost and has become evil. How mistaken he is! For if man's nature falls into corruption and becomes wicked as soon as it is created, it follows that it really must be essentially evil. What is implied in the statement that the heart may be trained to goodness and that it has no tendency towards evil, is again a misapprehension of the true nature of man. For by our example of the eye and ear, these discharge their natural functions without any educative processes. Man by nature desires food when hungry, warmth when cold, and rest when

者爲君子。縱性情安恣睢而違禮義者爲小人。由此觀之。然則人之性惡明矣。其善者僞也。孟子曰。人之學者其性善。曰是不然。是不及知人之性。而不察乎人之性僞之分者也。凡性者天之就也。不可學不可事禮義者。聖人之所生也。人之所學而能所事而成者也。不可學不可事而在人者謂之性。可學而能可事而成之在人者謂之僞。是性僞之分也。今人之性。目可以見。耳可以聽。夫可以見之明不離目。可以聽之聰不離耳。目明而耳聰。不可學明矣。孟子曰。今人之性善。將皆失喪其性故也。曰若是則過矣。今人之性生而離其朴離其資。必失而喪之。由此觀之。然則人之性惡明矣。所謂性善者不離其朴而美之。不離其資而利之也。使夫資朴之於美。心意之於善。若夫可以見之明不離目。可以聽之聰不離耳。故曰目明而耳聰也。今人之性。飢而欲飽。寒而欲煖。勞而欲休。

1. 安恣睢 To rejoice in vice, thus humoring his nature. 2. 今人之性善皆喪失其性故也 Mencius Book 3 Part I 滕文公. 3. 離其朴 朴=機, The natural or original substance of anything: Li means to grow up away from the original nature, or stock.

weary. But when a man is hungry he durst not sit down to eat in the presence of his elders, because of the sense of deference; when tired he does not rest if his elders have work for him still to do; and in the social sphere generally, there is the teaching and practice of mutual service. But this deference and service are opposed to nature. For this outward ceremony is the veneer of etiquette and polish, and man does not seek to exercise courtesy, because it is opposed to nature. Thus we see that man's nature is evil, and his goodness but a varnish.

An objector may ask: "If the nature of man is evil how can we account for the existence of *Li* and *I*?" To which I reply that this is the work of the Heaven-begotten sage and not of the ordinary man; these are not contained in man's original nature. The potter moulds and makes the vessel, and the article is the result of the artizan's art and is not a natural production (i.e. the art is taught him and is not his by nature, as hearing and seeing are). So it is with the worker in wood and so forth. And so it is with the sage. He has brought forth *Li* and *I* by thinking, by meditation and by outward practice. He has thus established a rule and a pattern.

Again we may see that these laws and patterns have been produced by the art of the sage, and are not a matter of original endowment. For the eye loves beautiful colours, the ear loves pleasant sounds, the palate dainty tastes, the heart loves gain and the body ease and comfort. These are all begotten of man's original nature. They are intrinsic to his nature and are not produced by adventitious influences before they spring into being: but those things which are accidental and depend on extraneous influences for their production are the work of art. This is the evidence of what is meant by the distinction between intrinsic in nature and acquired by art. The sage therefore reforms nature and gives it acquired habits, and thus there is formed *Li* and *I*. These being evolved, we have rules and laws. It must

此人之情性。今人飢見長而不敢先食者。將有所讓也。勞而不敢求息者。將有所代也。夫子之讓乎父。弟之讓乎兄。子之代乎父。弟之代乎兄。此二行者。皆反於性而悖於情也。然而孝子之道。禮義之文理也。故順情性則不辭讓矣。辭讓則悖於情性矣。由此觀之。然則人之性惡明矣。其善者僞也。問者曰。人之性惡。則禮義惡生。應之曰。凡禮義者。是生於聖人之僞。非故生於人之性也。故陶人埴埴而爲器。然則器生於工人之僞。非故生於人之性也。故工人斲木而成器。然則器生於工人之僞。非故生於人之性也。聖人積思慮習僞。故以生禮義而起法度。然則禮義法度者。是生於聖人之僞。非故生於人之性也。若夫目好色。耳好聲。口好味。心好利。骨體膚理好愉佚。是皆生於人之情性者也。感而自然。不待事而後生之者也。夫感而不能然。必且待事而後然者。謂之生於僞。是性僞之所生。其不同之徵也。故聖

1. 二行=讓代。 2. 惡(生)=烏生 How. 3. 故(生)=由。 4. 故(陶)=譬。 5. 埴 To pound 埴 To mould the paste. 6. 而爲器 Note the highly descriptive idiom, pound, mould and make into. 7. 斲木 Tso to pare and carve: Carpentry. 8. 僞故 Two nouns. Wei refers to recent art and practice, and Ku to those handed down from antiquity. 9. 以生禮義 I governs the six preceding words. 10. 目好色耳好聲 Some interpret these to mean sensuality. 11. 佚 Ease.



however be noted that these are the acquired work of the sage and are not his by nature. Thus in the end we see that by original nature even the sage is not different from mankind generally. Where he excels is in the art of culture.

That the nature of man is essentially bent on profit and gain may be evidenced by another instance. When two brothers divide property, the nature of each is to want the lion's share for himself. This leads to contention and strife. If however they have the culture which *Li* and *I* give, there is mutual courtesy exercised, nay, even a willingness to bestow charity on strangers. Thus according to nature, brothers will strive over property but by the constraints of *Li* and *I* they will go so far as to be willing even to bestow their gifts on outsiders for charity. This desire to be charitable is in itself an indication of the evil nature of man. And the wish to change the mean for the generous spirit, to change the ugly for the beautiful, the circumscribed for the extensive, poverty for riches, a humble for an honourable position, is all owing to nothing else than the fact that essentially man's nature was devoid of *Li*, *I*, and the truth that what is not contained within must be sought for in things without. For we find that the rich man does not desire more wealth nor the man of high standing further honours, because he has them to the satisfaction of his heart. By the parity of reasoning we see also that man desires virtue because his nature is evil and there is a consciousness of a lack of goodness. There was therefore an effort to attain the object desired through learning. The natural man had no knowledge of *Li* and *I*, and therefore they were sought out by thinking. It was only after toil that they were obtained, for by birth man was without them. Being without them, there was no order; and without the knowledge of them there was an uncivilized state of life. This wild state of mankind indicates that he was born without *Li* and *I*. Thus we have another proof that man's nature is evil, and his virtue is an acquired matter.

人化性而起僞。僞起於性而生禮義。禮義生而制法度。然則禮義法度者。是聖人之所生也。故聖人之所以同於衆。其不異於衆者。性也。所以異而過衆者。僞也。夫好利而欲得者。此人之情性也。假之人有弟兄資財而分者。且順情性好利而欲得。若是則兄弟相拂奪矣。且化禮義之文理。若是則讓乎國人矣。故順情性則弟兄爭矣。化禮義則讓乎國人矣。凡人之欲爲善者。爲性惡也。夫薄願厚。惡願美。狹願廣。貧願富。賤願貴。苟無之中者。必求於外。故富而不願財。貴而不願執。苟有之中者。必不及於外。由此觀之。人之欲爲善者。爲性惡也。今人之性固無禮義。故彊學而求有之也。性不知禮義。故思慮而求知之也。性不知禮義。則亂。人無禮義。則亂。不知禮義。則悖。然則生而已。則悖矣。

是而已。不僞。

Mencius says man's nature is good. This I dispute. What is meant by goodness (*shan*)? Every age explains it as signifying reason, rectitude and order (*Cheng Li*). And the universal consensus of opinion is that evil (*ngo*) is deviation from rectitude. This is the distinction between them. If, as some maintain, man's nature is essentially right and orderly, how can we say then it needs the effort of sages and princes to put it right. Why should it want the help of etiquette and equity? Do you mean to imply that the sage and prince can improve on what is already right and correct? Of course not; and the implication is that man's nature is evil. Therefore the ancient sages regarded his nature as evil, disordered, base, and untruthful. So the superior men were established as princes to direct him, to expound the principles of truth and justice, to reform him, and, give laws to govern him, punishments to restrain him, and thus lead the whole world through order to virtue. This you see is the work of ordered methods and principles.

If you try to eliminate the authority of princes and the reforming power of principles (*Li, I,*) and the order produced by law as well as the restraint of punishment, watch the effect of such action on the clashing interests of the people. The strong will oppress the weak, the many will tyrannize over the few, and the world will be quickly in chaos. Is this not a proof that man's nature is evil and virtue but an accretion? Therefore he who is versed in ancient literature will be able to apply it to the present times. And he who is cognizant of the principles of heaven will see it evinced in the self-consciousness of man. The debater will prize the power of comparison and differentiation, and his general conclusions. Therefore the points he has expounded in the study can be put into operation in practice.

The saying of Mencius that man's nature is good cannot be supported by fact; nor can his exposition be confirmed by the experience of life. His statement

在己。由此觀之。人之性惡明矣。其善者僞也。孟子曰：人之性善。曰：是<sup>1</sup>不然。凡古今天下之所謂善者。正理平治也。所謂惡者。偏險悖亂也。是善惡之分也已。今誠以人之性固正理平治邪。則有惡用聖王惡用禮義矣哉。雖有聖王禮義。將曷加於正理平治也哉。今不然。人之性惡。故古者聖人以人之性惡。以爲偏險而不正。悖亂而不治。故爲之立君上之執<sup>3</sup>以臨之。明禮義以化之。起法正以治之。重刑罰以禁之。使天下皆出於治合於善也。是聖王之治而禮義之化也。今當試去君上之勢。無禮義之化。去法正之治。無刑罰之禁。倚<sup>5</sup>而觀天下民人之相與也。若是則夫彊者害弱而奪之。衆者暴寡而譁之。天下之悖亂而相亡。不待頃矣。由此觀之。然則人之性惡明矣。其善者僞也。故善言古者。必有節於今。善言天者。必有徵於人。凡論者貴其有辨合。有符驗。故坐而言之。起而可設。張而可施行。今孟子曰：人之性善。無辨合符驗。坐而言之。起而不可設。張而不可施行。豈不過甚矣哉。

1. 是 不然 This statement (是) is not so. 2. 將 曷 Take what?  
3. 執=勢. 4. 君上 Emperor: ruler: authorities. 5. 倚 A picturesque word: just lean on and observe.

is extraordinarily erroneous. Because if you say that man's nature is good, you must perforce obliterate the ancient sages and do away with the educative values of ceremony and etiquette (*Li*, *I*). But if you grant that man's nature is evil, you indirectly extol the ancient sages and enhance the value of *Li* and *I*. The carpenter's rule and square are wanted because the wood is not truly straight: and the plumb line because there is nothing truly upright. Sages arose because man's nature was evil. Thus we have another argument in favour of the contention that man's nature is evil.

Some one may say that the adventitious work of *Li* and *I* in producing acquired goodness may be regarded as nature herself working, and hence it is possible to account for the appearance of the superior men. To whom I would reply, not so. Does the potter by nature have the skill to mould a vessel and so forth? Thus by the same parity of argument the sage has reared *Li* and *I* by practice, experiment, and education, and thus it is impossible to maintain that they are attributes of man's original nature. All natures are alike, even those of *Yao* and *Shun* (good men) with that of *Chieh* and *Chih* (evil men). The saint and the worldling are endowed with the same nature. But if you will maintain that *Li* and *I* are attributes of the original nature of man, what special honour then can be attributed to *Yao*, *Yu*, and the superior man? But these men are esteemed and honoured because they changed their evil nature, and acquired goodness. How they acquired goodness, established canons, was just in the same fashion as the potter and carpenter acquire their art. Therefore it is evident that ceremony and ordinances are acquired arts and not the original content of man's nature. Why is it that you throw contempt on those same fellows *Chieh* and *Chih*? Is it not because they follow the bent of their evil nature and have not attempted to restrain their passions, but strive and wrangle for gain and profit? Thus again we see that man's nature is evil. Did heaven show special favour to *Tseng*,

故性善則去聖王息禮義矣。性惡則興聖王貴禮義矣。故櫟<sup>1</sup>栝之生。爲  
 枸木也。繩墨之起。爲不直也。立君上。明禮義。爲性惡也。由此觀之。然則  
 人之性惡明矣。其善者僞也。直木不待櫟栝而直者。其性直也。枸木必  
 將待櫟栝。烝矯然後直者。以其性不直也。今人之性惡。必將待聖王之  
 治。禮義之化。然後皆出於治。合於善也。由此觀之。然則人之性惡明矣。  
 其善者僞也。問者曰。禮義積僞者。是人之性。故聖人能生之也。應之曰。  
 是不然。夫陶人埴埴而生瓦。然則瓦埴豈陶人之性也哉。工人斲木而  
 生器。然則器木豈工人之性也哉。夫聖人之於禮義也。辟<sup>2</sup>則陶埴而生  
 之也。然則禮義積僞者。豈人之本性也哉。凡人之性者。堯舜之與桀跖。  
 其性一也。君子之與小人。其性一也。今將以禮義積僞爲人之性邪。然  
 則曷貴堯禹。曷貴君子矣哉。凡所貴堯禹君子者。能化性。能起僞。僞起  
 而生禮義。然則聖人之於禮義。積僞也。亦陶埴而生之也。由此觀之。然  
 則禮義積僞者。豈人之性也哉。所賤於桀跖小人者。從其性。順其情。安  
 恣睢。以出乎貪利爭奪。故人之性惡明矣。其善者僞也。天非私曾<sup>3</sup>鯀<sup>4</sup>孝

1. 辟 = 譬. 2. 曾 A disciple of Confucius. 3. 鯀 A disciple of Confucius. 4. 孝己 Chi, they alone.

and *Chien* by giving them renown for special filiality? Did Heaven neglect the rest of the world? No, they obtained their good name because they cultivated the true principle of filial piety. And they based it not on their own nature but on the foundation of *Li* and *I*. God did not show partiality, you admit, to the upright people of *Ch'i* and *Lu*, by creating healthy customs amongst them; whilst he condemned the people of *Tsin* to evil ways. Then how was it that the manners and customs of the one were better than those of the other? It was because the people of *Tsin* followed their bestial natures, and fed their pride, and despised the restraints of temperance, and not in any sense because heaven was partial. Do you mean to maintain that their natures were not the same originally?

What about the saying then that every mortal can become a *Yu*? The cause of his renown and what makes him *Yu* is this—he carried into practice, the principles of humanity and justice. But there are definite principles whereby these can be put into operation. These fundamental principles are known to all, and all have the instruments by which they can be carried out, and thus everyone can become a *Yu*. Unmistakably these principles can be known and may be acted upon. And if they cannot be known, how then did *Yu* obtain them? And further, if no one can understand these principles or find the instruments of action, then you at once imply that such human relations as father and son, as prince and minister are unknown to men. This of course is not so. For all know these duties. Thus all men can understand the instruments of action and the principles of humanity and justice and so on. Now if the ordinary man learns according to example and bends his mind to an end, and thinks and experiments and continues to practise these principles without weariness, he will become truly accomplished, the compeer of heaven and earth. Thus it is that man attains sainthood, viz. by accumulative effort. But an opponent may say, "how is it that the sage practised and



己而外衆人也。然而曾、鯀孝已，獨厚於孝之實，而全於孝之名者，何也？以綦於禮義故也。天非私齊魯之民，而外秦人也。然而於父子之義，夫婦之別，不如齊魯之孝，具敬父者，何也？以秦人之從情性，安恣睢，慢於禮義故也。豈其性異矣哉？塗之人可以爲禹，曷謂也？曰：凡禹之所以爲禹者，以其爲仁義法正也。然則仁義法正，有可知可能之理。然而塗之人也，皆有可以知仁義法正之質，皆有可以能仁義法正之具。然則其可以爲禹明矣。今以仁義法正爲固無可知可能之理邪？然則唯禹不知仁義法正，不能仁義法正也。將使塗之人固無可以知仁義法正之質，而固無可以能仁義法正之具邪？然則塗之人也，且內不可以知父子之義，外不可以知君臣之正。不然，今塗之人者，皆內可以知父子之義，外可以知君臣之正。然則其可以知之質，可以能之具，其在塗之人明矣。今使塗之人者，以其可以知之質，可以能之具，本夫仁義之可知之理，可能之具，然則其可以爲禹明矣。今使塗之人伏術爲學，專心一志，思索熟察，加日懸久，積善而不

1. 私 Regard specially. 2. 外 Neglect: "Leave out." 3. 塗之人 可以爲禹 T'u chin jen=anybody: the man in the street. 4. 唯=雖. 5. 孰=熟.



reached the mark whilst the majority of men fail to do so?" To whom I would reply that all can, but it is not possible to persuade all to do so. Thus I admit that the worldling can become the superior man, but he does not will it. And the superior man can be the mean man, but he wills it shall not be so. That the positions of the two may be interchangeable must be obvious, just as it is not impossible for a farmer to be a merchant. This depends largely on the man himself and so forth.

*Yao* asked *Shun* what the nature of man was like. *Shun* replied, not at all beautiful; why, it is needless to ask. When a son has married a wife, his filial piety ceases. When a man has obtained his plenty, friendship declines and when a man is crowned with honours and emolument, loyalty wanes. This, alas, is the tendency of man's nature. Not so the sage.

It must of course be admitted that there are different intelligences. The sage, the superior man, the inferior man, and the common man, each has his own intelligence. He who can speak much and well logically, and discuss for a whole day without losing the thread of the argument, comes under the nomination of the sage's intelligence. He who has not much to say, but speaks to the point and neatly, and discusses logically as though he had a measuring line to guide him, has the superior man's gifts. He who speaks to please men, who follows in an unprincipled way a course that causes him many regrets (i.e, he does things for which he is sorry) has the intelligence of the small man. He who speaks frothily without any logical sequence; who can talk a little on many subjects, and talk plausibly but without definite utility; who pays little attention to real facts and fails to weigh the merits of the case, whose chief object is to overcome an opponent, such may be said to have the intelligence of the glib talker with average ability. There are men of superior, of mediocre, and of inferior talents. The

息。則通於神明參於天地矣。故聖人者。人之所積而致矣。曰聖可積而致。然而皆不可積。何也。曰可以而不可使也。故小人可以爲君子。而不肯爲君子。君子可以爲小人。而不肯爲小人。小人君子者。未嘗不可以相爲也。然而不相爲者。可以而不可使也。故塗之人可以爲禹。禹則然。塗之人能爲禹。未必然也。雖不能爲禹。無害可以爲禹。足可以徧行天下。然而未嘗有能徧行天下者也。夫工匠農賈。未嘗不可以相爲事也。然而未嘗能相爲事也。由此觀之。然則可以爲未必能也。雖不能無害可以爲。然則能不能之與可不可。其不同遠矣。其不可以相爲明矣。堯問於舜曰。人情何如。舜對曰。人情甚不美。又何問焉。妻子具而孝衰於親。嗜欲得而信衰於友。爵祿盈而忠衰於君。人之情乎。人之情乎。甚不美。又何問焉。唯賢者爲不然。有聖人之知者。有士君子之知者。有<sup>6</sup>小人之知者。有<sup>7</sup>役夫之知者。多言則文而類。終日議其所以言之。千舉萬變。其統類一也。是聖人之知也。少言

1. 而不可使 而=但: 2. 禹則然 Tsē jan=It is quite true, quite possible. 3. 足=脚. 4. 能.....爲 The stress is on the comparison between these two words: the possible and the actual. It is possible for all to be a Yü, but few actually become so (wei.) 5. 人之情乎 Hu, an interjection. 6. 小人 Demagogue, charlatan. 7. 役夫 A Jingo. 8. 文而類 Rhetorical and logical: Luei implies that the thread of the argument is not lost, and that order and sequence are maintained.

world contains a golden mean of action and the man of supreme ability acts entirely according to it. The former kings had the truth and they followed it unswervingly. The man of high ability will not follow the prince who is without proper government. As a minister he will not conform to a disordered democracy. Where there is benevolence he will refuse no duty because of its poor emolument: and no rewards, however great, will induce him to engage in a matter which is not honourable. When his merit is known, he will not be unwilling to undertake the burden of empire. If he is not recognized, then he will not despise dwelling alone, the only man of ability in the world. Being a man of rectitude with few desires, he clings only to fidelity and lays no store by wealth. The man of mediocre ability pushes the worthy to the front, and plans to expel the unworthy from office. The man of inferior powers will scramble for riches. He rejoices in trouble because it offers a possibility of gain. He can talk glibly but will not lift a finger in any act which does not hold out the hope of profit. He takes no consideration of the rights and wrongs of the people, nor does he weigh the real merits of any case. His only aim is to have the best of it.

If there are no instruments for making a bow it is impossible to make a good one—it will not be true and straight. In ancient times there were renowned swords, the Excalibur of Duke Wan, the *Chieh* of Duke Tai, the gem of prince Chwang, the four swords of Ho Lu and such like. But these would never be sharp without grinding; without edge they could do no work. In ancient times there were six famous horses, *Hua*, *Liu*, *Ch'i*, *Chi*, *Hsien li*, *Lu erh*. But these had to be broken in and trained by the trainer. Then only could they do the one thousand *li* a day. Though man has natural capacity, he must undergo training in order to gain knowledge of the ancient paths and foster the spirit of truth and fidelity. Daily advance in the principles of truth, and benevolence will thus be unconsciously made. But if you hold

則徑而省。論而法。若佚之以繩。是士君子之知也。其言也詔。其行也悖。其舉事多悔。是小人之知也。齊給便敏而無類。雜能旁魄而無用。折速粹熟而不急。不恤是非。不論曲直。以期勝人爲意。是役夫之知也。有上勇者。有中勇者。有下勇者。天下有中。敢直其身。先王有道。敢行其意。上不循於亂世之君。下不俗於亂世之民。仁之所在。無貧窮。仁之所亡。無富貴。天下知之。則欲與天下同苦樂之。天下不知之。則傀然獨立天地之間而不畏。是上勇也。禮恭而意儉。大齊信焉。而輕貨財。賢者敢推而尚之。不肖者敢援而廢之。是中勇也。輕身而重貨。恬禍而廣解。苟免不恤。是非然不然之情。以期勝人爲意。是下勇也。繁弱鉅黍。古之良弓也。然而不得排檄。則不能自正。桓公之蔥。大公

1. 齊給 Ch'i, quick ready, chi, sharp retorts. 2. 雜能 Clever: all sorts of ability, (depreciatory). 3. 旁魄 Equipped with much out of the way knowledge. 4. 折 clever in debating, knock the bottom out of an opponent. 5. 速 A ready speaker: quick at repartee. 6. 粹熟 Pure and perfect, i.e. perfect and concise speaking, speak concisely to the point. The idea is that there is no trace of a foreign accent. Cp. Rabshakeh Is:c36. 7. 不急 Beat about the bush, make two bites of a cherry. 8. 有中 There is a principle of right in the universe. 9. 俗=順. 10. 大=重. 11. 廣解 The man who mouths of its being no trouble to him. 12. 苟免 To run away from duty; unjustifiable avoidance of duty. 13. 繁弱 Name of a famous bow. 14. 鉅黍=拒來 To withstand those who come against them. 15. 排檄 A noun. A machine for making a bow into the desired shape. 16. 蔥, 闕, 錄, 智, 干將, 莫邪, 鉅闕, 辟闕 Names of famous swords; some called after maker's name, as 干將 a Soochow man, the place of whose shop is shown to-day.

fellowship with evil men, you will become deceitful and bad, and unconsciously you will find yourself in the meshes of wickedness. If you want to know a man's character consider his friends. If you want to know a prince consider the ministers that surround him.

之闕。文王之錄。莊君之習。闔閭之干將莫邪。鉅闕辟閭。此皆古之良劍<sup>1</sup>也。而不加砥厲則不能利。不得人力則不能斷。驂騮驥驥纖離綠耳。此皆古之良馬也。然而前必有銜轡之制。後必有鞭策之威。加之以造父<sup>3</sup>之馭。然後一日而致千里也。夫人雖有性質美而心辯知。必將求賢師而事之。擇良友而友之。得賢師而事之。則所聞者堯舜禹湯之道也。得良友而友之。則所見者忠信敬讓之行也。身日進於仁義而不自知也者。靡使然也。今與不善人處。則所聞者欺誣詐僞也。所見者汙漫淫邪貪利之行也。身且加於刑戮而不自知也者。靡使然也。傳曰不知其子視其友。不知其君視其左右。靡而已矣。靡而已矣。

1. 劍 A sword sharp on both sides: a broadsword, a claymore. 2. 驂, 騮, 驥, 驥, 纖離, 綠耳 (周穆王八駿) Names of famous horses. The point of the illustration is that all material in its natural state must be broken in and trained to be of service. 3. 造父 Name of a famous trainer of horses in the Chow dynasty. 4. 靡使然也 Mi=to imitate.



**AN ENQUIRY**  
**INTO**  
**A SCHEME OF LIFE**  
**BY**  
**Han Yü**

WE ARE NOT CONCERNED WITH THE REFLECTIONS OF THESE THINKERS ABOUT LIFE, BUT WITH LIFE ITSELF AS IT IS FASHIONED FORTH IN THEIR WORLD OF THOUGHT. WE ASK WHAT LIGHT THEY HAVE THROWN UPON HUMAN EXISTENCE, WHAT PLACE AND PURPORT THEY ASSIGN TO IT, HOW THEY COMBINE ITS ACTIVE WITH ITS PASSIVE FUNCTIONS; IN A WORD, WHAT IS THE CHARACTER OF HUMAN LIFE AS THEY CONCEIVE IT? THIS QUESTION DRAWS TOGETHER THE DIFFERENT THREADS OF THEIR THOUGHT AND REVEALS TO US THE VERY DEPTHS OF THEIR SOUL.....IF THEN THE CREATIVE GENIUSES OF HUMANITY ARE THE TRUE FOCI OF ALL SPIRITUAL LIFE, IF IN THEM ITS RAYS, ELSE SCATTERED, ARE CONCENTRATED TO BURN THEREAFTER WITH AN INTENSIFIED, INEXTINGUISHABLE FLAME THAT IN TURN REILLUMINES THE WHOLE, —THEN SURELY WE MAY TAKE COMFORT AND REST ASSURED THAT IN STUDYING THE WORK OF SUCH MEN WE ARE TOUCHING THE VERY PULSE OF ALL CREATIVE ACTIVITY.—**RUDOLF EUCKEN.**



## AN ENQUIRY INTO A SCHEME OF LIFE

Universal love is termed benevolence, and its proper exercise is called justice. Advancing from these we derive what may be called *Tao*, or principles of life. That which is inherent in me and independent of outside influence is termed intuition or endowment. Benevolence and justice are definitive terms: principle and intuition are general, or neutral terms: therefore we can use *Tao* in describing both the superior and the mean man: and *Te* as both good and bad. As to Laotzu esteeming benevolence and justice lightly, it was not that he said they were bad, but that his conception of them was small. He who sits in a well and looks on heaven thinks heaven is small. But it is not heaven that is small. Laotzu regards small isolated acts as benevolence and occasional small kindnesses as justice. Viewed thus his estimation of them is correct. What he calls *Tao* is a *Tao* which is his own; but it is not what I mean by *Tao*. What he calls virtue is a virtue which is his own, and not what I mean by virtue. Whenever we, Confucianists, speak of *Tao*, or principle, we speak of it in relation to benevolence and justice. This is also the universal view. When Laotzu speaks of *Tao* and virtue he speaks of them as divorced from benevolence and justice. This way of regarding them is the private opinion of one man alone. When the *Tao* of Chou perished, and Confucius was dead; when the books were burnt in the fire of Ch'in, when Huang and Lao flourished in the Han age, and Buddhism in the times of Tsin, Wei, Liang and Sui what people meant when they spoke of *Tao* and *Te*, if it did not incline to the teaching of Yang men it resembled that of Mei, if they rejected Lao they accepted Buddha, they adhered to the one and forsook the other. What was accepted they

原道<sup>1</sup>

韓愈

博愛之謂仁。行而宜之之謂義。由是而之焉之謂道。足<sup>5</sup>外之謂德。仁與義爲定名。道<sup>7</sup>虛位<sup>8</sup>。故道有君子小<sup>9</sup>人而德有凶有吉。老子之小仁義非毀之也。其見者小也。坐井而觀天曰天小者非天小也。彼以煦煦爲仁。孑孑爲義。其小之也則宜。其所謂道。道其所道。非吾所謂道也。其所謂德。德其所德。非吾所謂德也。凡吾所謂道德云者。合仁與義言之也。天下之公言也。老子所謂道德云者。去仁與義言之也。一人之私言也。周道衰。孔子沒。火於秦。黃老於漢。佛於晉。魏梁隋之間。其言道德仁義者。不入於楊。則入於墨。不入於

1. 原道 Yuan a verb. To fathom truth; investigate into the foundation of truth and life. This is the origin of Yuan used as a verb. 2. 之 = That, this idea just stated. 行而宜之 Hsing and i are both verbs. The i qualifies the hsing. To put it into action and hit the mark with it. 3. 焉 Has the same function as 也 with the difference that yeh indicates the completion of sentence—but yen incompleteness; it helps to make sentence clear. 4. 之 = 作, 行 To go, proceed, advance. 5. 足乎 To have a sufficiency in. 6. 德 Difficult to define: endowment, character, duty, moral nature: intuitive knowledge, conscience are all included. 7. 定名 Fixed terms i.e. names of things. 8. 虛位 Neutral, or general terms. 9. 小 Verb. To belittle. 10. 毀 Verb. 11. 也 = 焉. 12. 煦煦 Trifles such as a mother fondling her child. 13. 孑孑 Half a man: a bit. 14. 則宜 May be taken as a semi-independent sentence completing what goes before. 15. 其所謂道 The subject of the sentence. 16. 道其所道 The first tao is a verb and the second a noun. 17. 云 Indicates constant repetition and by many people. 18. 去 "Separates" as opposed to 合 in preceding sentence. 19. 沒 To die. 20. 之間 Refers only to the period of Tsin, Wei, Liang, Sui and not to the others. This is determined by construction. The sentences before Tsin are complete in themselves. Buddhism thrived during these four dynasties. 21. 其 A pronoun standing for the times stated previously from Chou on. 22. 者 They in those times. 23. 楊 A philosopher, a contemporary of Mencius, his leading tenet was 爲我 Individualism. 24. 墨 His leading tenet is 兼愛 Altruism.

received as all important; what was rejected they contemned as worthless. They advanced the cause of that which they received, and slandered the school which they rejected. Alas! when later generations wished to be instructed in the path of benevolence, justice, principle and virtue where were those who could teach them? The followers of Lao would say Confucius was the disciple of their teacher. The followers of Buddha would affirm Confucius to be the disciple of their master. Confucianists, accustomed to hear these things would ungrudgingly accept the boastings of these sectarians and belittle their own teachings: they would chime in and say, "yes, our master was formerly taught by your teachers." Not only did they confess this with their lips, but they wrote it in books, as well. Alas! though people of after times should desire to have the path of benevolence, justice, doctrine of life and virtue explained to them of whom could they obtain instruction? They who are fond of strange fashions are all too many. They neither enquire into the origin nor examine the fruits: it has only to be strange for them to desire to hear about it.

In ancient times there were four classes of people: now there are six. In ancient times people clung to the one religion, but now they are divided into three. The producers are few; the consumers are many. (This and the following sentences refer to the number of people who are idle, priests, &c). There is one artisan to every six consumers. The traders are few, but many depend on them. Is it strange that the people are impoverished and given to robbery? In ancient times the calamities of men were many; but the wise men came, and then the people were taught the way of mutual help and the means of livelihood. They gave them princes and teachers; they expelled the reptiles, serpents, birds of prey, and wild beasts; they established the people in fertile lands; they gave them clothes for the cold seasons, and provided food for their hunger. When they lived in

老。則入於佛。入於彼。必出乎此。入者<sup>1</sup>主之<sup>2</sup>。出者  
 奴之<sup>3</sup>。入者附之。出者汗之。噫。後之人其欲聞仁  
 義道德之說<sup>4</sup>。孰從而聽之<sup>5</sup>。老者曰<sup>6</sup>。孔子吾師之  
 弟子也。佛者曰<sup>7</sup>。孔子吾師之弟子也。爲孔子者  
 習聞其說。樂其誕而自小也<sup>8</sup>。亦曰吾師亦嘗師  
 之云爾<sup>10</sup>。不惟舉之於其口。而又筆之於其書。噫  
 後之人雖欲聞仁義道德之說。其孰從而求之。  
 甚矣<sup>11</sup>人之好怪也。不求其端。不訊其末。爲民以下五段皆訊其末之事論仁義道德是  
 者<sup>12</sup>六。古之教者處其一。今之教者處其三。農之  
 家一而食粟之家六。工之家一而用器之家六。  
 賈之家一而資焉之家六。奈之何<sup>17</sup>民不窮且盜  
 也<sup>18</sup>。古之時人之害多矣。有聖人者立<sup>19</sup>。然後教之<sup>20</sup>  
 以互相生養之道。爲之君<sup>21</sup>。爲之師。驅其蟲蛇禽

1. 者 Meaning determined by position. Here it stands for school, party. 2. 主 A verb: to make a master of. Note the great flexibility of a word in a sentence. 3. 奴 A verb: to despise. 4. 說 Not merely an exposition, but the correct exposition, true teaching. 5. 孰從而從之 Implying the dearth of truth. Tsung is a verb. 6. 老者 The sect of Lao. 7. 爲孔子者 The school of Confucianists. The extended form indicates more respect for this than the more blunt Lao Chö, Fo Chö. 8. 自小 To belittle oneself. 9. 嘗師 Chang. Sign of past tense: formerly. Shih a verb. 10. 云爾 A final particle: and so forth: so they say. 11. 甚矣 Interjection = 噫. 12. 一 Confucianism. 13. 三 Confucianism, Taoism, Buddhism. 14. 一 Few. 15. 六 Many. 16. 資焉 Those depending. Yen emphasizes the verb: it may also contain the idea of pronoun: 於是=they. 17. 奈之何 It is not surprising. 18. 古之時 Is ku a noun? 19. 者(人者) Denotes a class. When the type of the sages had come. 20. 然後 Refers to time as related to an event: thus differing from 以後 which refers to time as compared with time. 21. 爲之君 Prepared them princes. Created governors for them.

trees (and were in peril of falling down), and became ill through living in caves, they prepared houses for them; they taught them arts to supply them with a sufficiency of utensils for their use: they taught them business methods for the exchange of commodities: they gave them doctors and medicines to rescue them from a premature grave. They taught them the ritual of burial and sacrifice in order to cultivate the spirit of kindness and love; they taught them etiquette in order that they might fix the order of the classes; they taught them music in order to banish drudgery and monotony; they gave them the art of government so that all might be led in regular work; they established punishments in order to eradicate the vicious; they gave the people signets and seals, measures and weights as standards to prevent mutual deception; they gave the people the protection of cities and soldiers to prevent their robbing each other. Thus when dangers threatened they were prepared for them, and were guarded against the approach of distresses.

Laotzu says: "*As long as the sages live, violence will not cease, and the people will strive until the bushel measure is split and the steelyard broken.*" Oh! oh! What nonsense! These fellows have not thought on these matters: that is all about it. If there had been no sages in ancient days, the race of men would have perished long ago. How? We have no feathers, furs, nor scales to shield us from cold and heat: we have no claws, nor teeth to struggle for food. Therefore it is we have social order, and the classes with their several obligations. The duty of those who rule is to issue commands: the duty of ministers is to carry out these commands and be the medium of approach between prince and people. The duty of the people is to produce grain, cotton and silk, to manufacture implements, to exchange commodities and serve their superiors. If the prince does not issue commands, he fails in his duty as prince: if the minister does not carry out the commands of the prince in

獸而處<sup>1</sup>之中土。寒然後爲之衣。飢然後爲之食。木處而顛。土處而病也。然後爲之宮室。爲之工以贍<sup>4</sup>其器用。爲之賈以通其有無。爲之醫藥以濟其夭<sup>5</sup>死。爲之葬埋祭祀以長其恩愛。爲之禮以次<sup>6</sup>其先後。爲之樂以宣其湮鬱。爲之政以率其怠勤。爲之刑以鋤<sup>7</sup>其彊梗。相欺也爲之符璽。斗斛權衡以信之。相奪也爲之城郭甲兵以守之。害至而爲之備。患生而爲之防。今其言曰。聖人不死。大盜不止。剖斗折衡而民不爭。嗚呼。其亦不思而已矣。如古之無聖人。人之類滅久矣。何也。無羽毛鱗介以居寒<sup>12</sup>熱。無爪牙以爭食也。<sup>13</sup>是故君者出令者也。臣者行君之令而致之民者也。<sup>16</sup>民者出粟米麻絲作器皿通貨財以事其上者也。君不出令。則失其所以

1. 處之中土 Ch'u, verb: to lodge, to place. 中 conveys the idea of the land rescued from the surrounding waters. Cp. Book of histories.  
2. 宮室 A compound noun, dwellings. Kung can now only be used of imperial palaces, temples. 3. 爲之工 Taught them crafts. 4. 贍 To supply with. 5. 夭死 Yao, the untimely death of the young. Sü death generally: The two words had better be construed as two ideas. 6. 次 To arrange in order: classify: grade. 7. 鋤 To hoe, exterminate. 8. 符璽斗斛權衡 Fu, a tally: Hsi, a seal: Tou, a bushel: Ho, about five bushels. Ch'uan, measure of weight. Heng, measure of length. 9. 今其言 In contrast to 古之聖. Chin=The present time, Ch'i=They. 10. 亦不思 I is more than a simple connective, it implies the reason—It is because, etc. 11. 羽毛鱗介 Feathers, furs, scales, shells. 12. 居寒熱 Chü=To cover from, shield from. 13. 也 Yeh indicates the reason why man must have prince, minister, weights, etc. 14. 是故 Hence it is, a logical prepositional phrase. 15. 君者 The chě denotes class. It also prolongs the emphasis on Chun, and implies his duty, position. 16. 而致之民者 And the duty of this class is to transmit it to the people.

his intercourse with the people, he fails in his calling of a minister: if the people do not produce grain, cotton and silk, nor manufacture implements and exchange commodities in order to serve their superiors they deserve death. But the teaching of Buddha, says, *blot out your prince and minister: do away with your father and mother: forbid the method of the reproduction of the race and sociality* and this he does that he may further his theories of purity and quiescence. Oh! oh! How fortunate were these sects that they only appeared after the times of the three dynasties, and thus were not expelled by Yü, T'ang, Wen, Wu, Chou Kung and Confucius. How unfortunate for them, that they were not founded anterior to the three dynasties, that they might have received the correction of Yü, T'ang, Wen, Wu, Chou Kung, and Confucius.

Though the titles Emperor (*Ti*) and King (*Wang*) differ, yet the ground of their being sages is the same. Though the use of linen clothing in summer, and fur in winter, though the operations of drinking when thirsty, and eating when hungry, are all different, yet the instinct that prompts all, is one and the same. When the set of Laotzu says: "*Why not have the anarchy of the very ancients?* it is just as though I were to say "*Why not exchange the fur of winter for the crape of summer? Why not cause the man who is hungry to change his eating for drinking?*" It is said in the classics that when the ancients desired to magnify virtue in the empire, they first governed their kingdoms; that he who desired to govern his kingdom, first regulated his family; that he who desired to regulate his family, first cultivated his own person; that he who desired to cultivate his own person, first made right his heart; that he who desired to set his heart right, first made his thought sincere. Then naturally what the ancients called rectifying the heart and making sincere the thought could be put to its proper use of governing the world.



爲君。臣不行君之令而致之民。則失其所以爲臣。民不出粟米麻絲作器皿通貨財以事其上則誅。今其法曰。必棄而君臣去而父子。禁而相生相養之道。以求其所謂清淨寂滅者。嗚呼。其亦幸而出於三代之後。不見黜於禹湯文武周公孔子也。其亦不幸而不出於三代之前。不見正於禹湯文武周公孔子也。此段帝之與王其號各殊。其所以爲聖一也。夏葛而冬裘。渴飲而飢食。其事雖殊。其所以爲智一也。今其言曰。曷不爲太古之無事。此段是亦責冬之裘者曰。曷不爲葛之之易也。責飢之食者曰。曷不爲飲之之易也。此段傳曰。古之欲明明德於天下者。先治其國。欲治其國者。先齊其家。欲齊其家者。先修其身。欲修其身者。先正其心。欲正其心者。先誠其意。然則古之所謂正心而誠意者。將以有爲也。

此段四老仍承上害至爲備患生爲防救茅  
順甫云正警雜選如各無數語筆力天縱

1. 而(棄而)=汝. 2. 三代=夏商周. 3. 不見黜 Sign of the past tense and passive voice: 黜, 正 Ch'u is to point out faults. Cheng to correct and set right. 4. 帝之 之 here helps to make the meaning clear, translate by "the term" Ti and Wang. 5. 曷=何. 6. 無事=無禮. 7. 是亦 Well, well be it so. 8. 然則 Thus then. 9. 將以有爲也 Should take I and put it into practice. Yu wei as opposed to wu wei.



But the modern man desiring to cultivate the heart, does it without reference to the empire and kingdom, he would annihilate social relations. So the son would disown his father, as a father; the minister would disown his prince, as prince; and the people would not look upon their duty, as duty. In the History of Spring and Autumn, we find that Confucius looked upon feudal princes who used barbarian customs as barbarians, but as members of the Middle Kingdom, when they adopted Chinese customs. The Classics say the I and Ti, the rude tribes of the north and south, with their princes, are unlike the Chinese who are without loyalty. The book of Odes says the Jun and Ti tribes (foreigners) should submit: (i.e. our civilizations should be extended to foreigners) the Ching and Shu tribes should be invaded. But now we have those who exalt the methods of the I and Ti (i.e. introduce their teachings into our civilization and put them above the teachings of the former kings). Have we not almost made every one a barbarian (foreigner)?

What is the religion of our revered Kings? Its main principles are contained in the scheme of life outlined in the doctrine that universal love is called benevolence, and by its proper application we find what we may term justice. From this again we have *Tao*, or the path of life. That which we have spontaneously in ourselves, without relying on influences from without, is intuition. Its literature is composed of the book of Odes, of History, of Changes, the Spring and Autumn Classics: its culture includes ceremonies and music, rubrics and ordinances: its people are scholars, farmers, artisans, and traders: its ties embrace the prince, the minister, the father, the son, the teacher, the friend, the guest, the host, the brother, the husband and the wife: its dress is made of calico and silk: its habitation is houses: its food consists of grains, fruits, vegetables, fish, meat. Its principles are easily understood: its teaching is easily followed. Therefore if you apply it to yourself, you will be contented and

今也欲治其心而外天下國家。滅其天常。子焉而  
 不父其父。臣焉而不君其君。民焉而不事其事。孔  
 子之作春秋也。諸侯用夷禮則夷之。進於中國則  
 中國之。經曰夷狄之有君。不如諸夏之亡也。若周召共和之年而禮義不廢公意盡同此  
 詩曰戎狄是膺。荆舒是懲。今也舉夷  
 狄之法而加之先王之教之上。幾何其不胥而爲  
 夷也。此段闕佛承案君臣父子夫所謂先王之教者何也。博愛之謂  
 仁。行而宜之之謂義。由是而之焉之爲道。足乎己  
 無待於外之謂德。其文詩書易春秋。其法禮樂刑  
 政。其民士農工商。其位君臣父子師友賓主昆弟  
 夫婦。其服麻絲。其居宮室。其食粟米果蔬魚肉。其  
 爲道易明。而其爲教易行也。是故以之爲己則順

1. 今也=今者 The men of to-day. 2. 外天下國家 Wei is an active verb. To neglect, abandon. 3. 子焉 Yen to emphasize tzū, the subject. 4. 諸侯 The feudal princes. 5. 中國之 Chung Kuo is a verb "China him." 6. 夷狄之有君不如諸夏之亡也. Translate thus—The heathen under the reign of their kings are unlike the Federated States of Hsia where loyalty to the supreme head has died. The weight of opinion inclines to this interpretation. 7. 不如=不似. 8. 諸夏 Hsia has no connection with summer. Its chief meaning is great, and it came to be used for summer because everything gets mature in this part of the year. Tr: The Federated Hsia. See Analects Book iii. Chapter V. It implies "the land of the sages." 9. 亡=無. 10. 戎狄 Tribes to the North-west. 11. 荆舒 Rude tribes of the South (Hupen?) 12. 膺. 懲 Pregnant expressions ought to be, should be conquered, corrected. 13. 幾何=有多少: almost. 14. 其不胥 Ch'i=we: pu implying an affirmative: hsu, all. 15. 其法 Fa=institutions. Ch'i is distinctive and possessive adj. The Confucian ju. 16. 以之爲己, Take it as a principle of action for yourself.

prosperous; applying it to others, you will exercise love and justice. If you apply it to your own heart, you will find the harmony and peace of life: putting it into operation in the world, in the state and in the home you will find that every organ will work smoothly. This religion then will help you to a full enjoyment of life: and in death you will feel you have done your entire duty. At the sacrifices, God will be pleased with you. At the ancestral temples, the guests and spirits of the departed will enjoy and accept your festal offerings. Say—this is the *Tao*, the true scheme of life. Say—this is what I mean by the *Tao*, not what is described above as the *Tao* of Lao and Buddha. It was this *Tao* that Yao handed down to Shun: this it was that Shun handed to Yü: this it was that Yü handed to T'ang: this it was that T'ang handed to Wen, Wu, Chou Kung. Wen, Wu, Chou Kung handed it to Confucius and Confucius handed it to Meng-Ko. After the death of Ko, the succession was lost. Hsu and Yang, nibbled at it, but only superficially. They discussed it, but without perspicacity. Counting from Chou to Kung backward, the best men were selected as princes, and it was possible to make the doctrine prevail. After Chou Kung, the superior men were in the inferior position of ministers, and so there was much talk but no action. Then how can we mend matters? My reply is, if you do not shut up the false, the true will not become current; if you do not stop the one, the other will not prevail. Make useful men of these fellows (priests, etc.): burn their books: make dwellings of their residences: make clear to them the teaching of the former kings and instruct them in their methods. Find a livelihood for the celibates and nuns, the orphans, the dependants, and the impotent. I trow that these six remedies will about suffice.

而祥。以之爲人則愛而公。以之爲心則和而平。以之爲天下國家無所處而不當。是故生則得其情。死則盡其常。郊焉而天神假。廟焉而人鬼饗。曰斯道也何道也。曰斯吾所謂道也。非向所謂老與佛之道也。堯以是傳之舜。舜以是傳之禹。禹以是傳之湯。湯以是傳之文武周公。文武周公傳之孔子。孔子傳之孟軻。孟軻之死不得其傳焉。荀與楊也擇焉而不精。語焉而不詳。由周公而上上而爲君。故其事行。由周公而下下而爲臣。故其說長。然則如之何而可也。曰不塞不流。不止不行。人其人。火其書。廬其居。明先王之道以道之。鰥寡孤獨廢疾者有養也。其亦庶乎其可也。

1. 以之爲人 Take it as the standard for treating men. 2. 以之爲心 Take it for the culture of life. 3. 無所處而不當 Its application in the empire will ensure perfect order: or there is no department where it is not applicable. 4. 常 Naturally: duty. 5. 郊 To sacrifice to Heaven: Miao is also a verb. 6. 假=格. 7. 斯道也何道也 The two 也 are used for clarity and emphasis. What tao answers all these requirements? 8. 向=前. 9. 孟軻 Surname and Christian name of Mencius. He is not so called now out of respect. K'o read mu on account of taboo. 10. 不得其傳 Lost the true succession, but implying that he is in the line himself. 11. 荀楊 Hsun a philosopher of the Chow times, Yang of the Han. The first was a specialist on etiquette. The second an essayist. Han Yü implies that he himself was the true successor of Mencius. 12. 周公而上上 The first 上 is an adv. of time: The second is an adjective of degree. 13. 可也 To act so as to succeed. 14. 人其人 Make men of his men. Man his men. 15. 廬 y. Turn his temples into ordinary dwellings. 16. 鰥 Widower. 17. 寡 Widows. 18. 孤 Orphans. 19. 獨 Childless. 20. 廢疾 Infirm, diseased. 21. 其亦庶乎其可也 The first 其 is a pronominal adjective: the second euphonic 亦 May be an auxiliary to 可 (=may).



# FEUDALISM AND CENTRALISM

BY

Yü Yueh

TRADITION HAS IT THAT WU WANG ABOUT 1120 B.C. ESTABLISHED A FEUDAL ORGANIZATION IN CHINA BY THE ERECTION OF EIGHTEEN LARGE STATES AND SEVENTY-TWO SMALLER ONES, WHICH HE BESTOWED UPON THE STATESMEN AND SOLDIERS WHO HAD HELPED HIM TO THE THRONE. AND THIS SYSTEM OF SEMI-INDEPENDENT FEUDAL CHIEFS, CONSTANTLY AT WAR WITH ONE ANOTHER, SEEMS TO HAVE CONTINUED UNTIL B.C. 250 WHEN THE GREAT CONQUEROR CH'IN SHIH-HUANG ENDEAVOURED TO BREAK UP THIS SYSTEM, TO DESTROY HIS RIVAL PRINCES, AND TO WELD CHINA INTO ONE STATE UNDER ONE RULER, HIMSELF, WHO SHOULD GOVERN BY MEANS OF HIS AGENTS, CHANGED AT HIS WILL, AND HAVING NO CLAIM TO RULE EXCEPT HIS APPOINTMENT, AND NO ABIDING PERSONAL LINK WITH THE PEOPLE WHOM THEY WERE SENT TO GOVERN. THIS SYSTEM FELL TO PIECES ON HIS DEATH, THEN FOLLOWED, 221-265, A.D. THE CELEBRATED PERIOD OF THE THREE KINGDOMS, ONE OF WHICH, WU, MADE NANKING ITS CAPITAL. THEN FOLLOW THE TSIN, SUNG, T'ANG AND OTHER DYNASTIES—THE PERIOD OF CHANGE FROM ONE TO THE NEXT BEING MARKED BY YEARS OF DISORDER WHEN THE INNOCENT PEOPLE WERE A PREY TO FIRE AND SWORD. BY THE TIME OF THE SUNG DYNASTY CH'IN SHIH-HUANG'S CONCEPTION OF A CENTRALIZED GOVERNMENT HAD BEEN REALIZED; AND FEUDAL PRINCES ARE HEARD OF IN CHINA NO MORE.

F. S. A. BOURNE.

## FEUDALISM AND CENTRALISM

With the abolition of the feudal system of government in the Chin dynasty, the system of centralization was adopted and has continued to be the unchanging method through a thousand generations. It has been said that these two systems of government are like the use of the fur coat in winter and the thin coat in summer, being each suitable for the times. But I would rather say that both these forms of government should be applied simultaneously in the one and the same country, i.e. the feudal form of government should be carried out by the method of centralization, and a central form of government be conducted by the help of feudalism. There would then be no trouble or difficulty.

In ancient times the royal domain measured one thousand li and embraced six prefectures. Each prefecture was divided into six townships. This represents the system of centralization. The other eight states were divided into one thousand six hundred and eighty chiefdoms; over every five chiefdoms there was placed a Chief (Chang); over every ten chiefdoms there was a Commander (Shuai); over every thirty chiefdoms a Lord Lieutenant (Cheng); and over every two hundred and ten chiefdoms a Viceroy (Pei). So that there were eight Viceroys, fifty-six Lord Lieutenants, one hundred and sixty-eight Commanders, and three hundred and thirty-six Chiefs. These were divided between the two great governors directly responsible to the emperor and who were called the two Lords. This shows that a moderating force existed between the superior and inferior officials of vassal domains; and a helping spirit between the supreme authority and vassal princes. This also indicates that there was a kind of centralization in the method.

In the time of Huan the Duke of Chi, or in the time of Wen the Duke of Chin, the feudal princes strove with each

封建郡縣說

俞樾<sup>3</sup>  
浙江德清人

自<sup>4</sup>秦廢封建以郡縣治之<sup>6</sup>。遂爲萬世不易之法<sup>7</sup>。論者以爲如冬裘夏葛之各適其時耳。吾謂封建必以郡縣之治行之。郡縣必以封建之法輔之<sup>10</sup>。兩者並用<sup>11</sup>。然後無弊。古者天子畿內<sup>12</sup>。其地千里。千里之中有六卿六遂之制<sup>14</sup>。卽郡縣之法也<sup>15</sup>。其外以八州之地爲一千六百八十國。五國則有長<sup>16</sup>。十國則有帥。三十國則有正。二百一十國則有伯。凡八百五十六正。一百六十八帥。三百三十六長。分而屬於天子之老二人<sup>17</sup>。曰二伯。其大小相制<sup>20</sup>。內外相維。亦卽郡縣之法也。自齊桓晉文興<sup>21</sup>。而諸侯以力相勝。其地

1. 郡縣 Chun is the old name of the modern 府. Feng chien is a noun and so is Chun hsien and may be translated as Feudalism and Centralism. 2. 說 Has a more limited scope than 論. Lun deals more with the discussion of principles; shuo with the statement of fact. 3. 俞樾 The author, who died about 1890, was a Chekiang scholar of great renown. A voluminous writer on politics, philosophy, and literature. 4. 自 An adv. of time: This sentence well illustrates the pregnant form of Chinese writing. 5. 秦 255-232 B.C. 6. 之 i.e. The Tsin Kingdom. 7. 論者 In contrast to 吾. It implies difference of opinion. 8. 以爲 A compound verb=謂 Considered. 9. 適 Suitable; to fit in with. 10. 輔 Note the history of the word. The idea is derived from one wheel helping the other. 11. 並 To unite, spoken of two: 井 is the unity of any number. 12. 畿 The imperial demesne. 13. 卿 and 遂 For a partial exposition of these words see 周禮注疏. 14. 遂 A noun, but cp. same character, No. 2 note on next page. 15. 其外八州 i.e. Ancient China was divided into nine chow: one was directly governed by the Emperor, and eight by vassals. 16. 長 Leader, Chief: 帥, 正, 伯 are ancient terms, and the words used in the translation are purely conventional. It should be noticed that 伯 here and a little later on are used in different senses. 17. 天子之老 The Emperor's prime minister. 18. 曰 "by name" a sign of the dative. 19. 二伯 Two prime ministers. 20. 內外 i.e. Emperor and vassals. 21. 齊桓 Duke Huan of Chi, B.C. 696-682. 22. 晉文 Duke Wen of Tsin, B.C. 651-619.



other for the mastery; and he that had the largest territory and the strongest army continued to hold the suzerainty: and all the feudal princes looked up to him as the centre of authority. Consequently the powers of the Chiefs and Commanders could not be preserved. Hence the power of the kingdom crumbled and there was no order until it finally disappeared in the Chin Dynasty. I, therefore, maintain that feudalism should be carried out by the method of centralization. There would thus be a system which would never endanger the reigning house.

Again, though the government be centralised, it by no means follows that it would be possible to abandon the principle of feudalism. There are those who think that Shih Huang was wrong in putting representatives in the different parts of the country and discontinuing the practice of feudal princes. But I think he was not entirely wrong in acting thus, but his mistake was in adopting centralization alone and in failing to continue concurrently the feudal system. When Chin had gathered to itself the whole empire of China, Li Shih, the President of the Board of Punishment, pronounced it inexpedient to establish feudal princes, whilst Kuan, the Prime Minister, and others, advised that as the countries Yen and Chi were very far from the capital they should be given to vassals. Shih Huang decided that the opinion of Li Shih was the best. If Shih Huang had accepted the propositions of Li and Kuan and employed both systems, using the central system in the country near, and around the capital, whilst establishing princes in the distant parts, how could Chen Shehg have arisen from his obscure farm and taken the empire? Would he in that case, have had such fear of the Tartars as to force him to build the great wall and exhaust the strength of the empire in doing so? Therefore, I maintain that centralization should be supplemented by the aid of feudalism. Then there never need be a danger to the reigning power.

大。其國彊<sup>1</sup>。則遂<sup>2</sup>爲之長。天下之諸侯聚而聽命乎<sup>3</sup>盟主。而屬<sup>4</sup>長連帥之制蕩然無存。自此天下之勢散而無紀<sup>5</sup>。至秦而同歸於盡。吾故曰封建必以郡縣之法行之。然後無弊。雖然。郡縣之世。亦豈可以廢封建乎哉。世<sup>7</sup>以罷侯置守爲始<sup>9</sup>皇帝<sup>9</sup>。夫罷侯置守<sup>10</sup>。未失也。其失在乎專用郡縣。而不復<sup>11</sup>存封建之制<sup>12</sup>。方秦初并天下<sup>13</sup>。李斯言置諸侯不便<sup>14</sup>。丞相綰<sup>15</sup>等言燕齊地遠<sup>16</sup>。宜置王。而始皇曰廷尉議是<sup>17</sup>。夫使始皇取綰與斯之議而兼用之。內地置守尉<sup>19</sup>。監<sup>21</sup>遠地置王。則夫陳勝者<sup>22</sup>。安能起隴畝之中而亂天下哉。且亦何畏乎匈奴<sup>25</sup>。而竭天下之力以築長城也哉。是故郡縣亦必以封建之法輔之。而後無弊也。

1. 彊=強. 2. 遂 Here an adv. Cp. Same character No. 14 note on preceding page. 3. 乎 Adv. of origin, from=於. 4. 盟主 The Chief by consent. i.e. the weaker had entered into treaty with the stronger. 5. 屬.....連 Shu and lien have the same meaning: several.....several. 6. 無紀 No controlling power: no supreme executive. 7. 世以=論者以爲. 8. 守 Civil official, governor: 郡 military commander: 府 Law officer. 9. 始皇帝 First Emperor of the Tsin dynasty. Assumed title in the 26th year of his reign. 10. 未失 No great mistake: not much of a fault. 11. 復 To restore. 12. 方 When. 13. 李斯 Afterwards the Prime minister of Shih Huang Ti. 14. 丞相 A farmer who became a bandit and afterwards a vassal prince. 15. 綰 A prime minister of Shih Huang Ti. 16. 燕 Name of an ancient prefecture, corresponding to the modern Chihli. 17. 廷尉 Name of an office held by Li Shih. 18. 夫使=荀使 One phrase. 19. 守 A civil officer: governor. 20. 尉 A military officer. 21. 監 A law officer. 22. 陳勝 A farmer who became a demagogue, a bandit; later on a small ruler. 23. 安=何. 24. 隴畝 The country. 25. 匈奴 Mongolians. Possibly a transliteration.

Alas! We can clearly see this from the history of the Sung Dynasty. When Sung Tai Chu had obtained the empire, he considered its greatest trouble to lie in tributaries. He therefore did away with such military officials as existed and appointed civil officers to act for him, hoping in this way to strengthen the centre and weaken the power of the tributary members.

However he still promised Hotung to Chih Shih and Lingwo to Li Shih for their hereditary kingdoms, as of old. Afterwards it was decided that the hereditary system was not advantageous to the royal house, and Li Shih was consequently removed to Shensi. But immediately afterwards, Lingwo was lost to Sung.

I, therefore, suggest that it is a good and a safe plan for the permanency of empire, to apply the central system in the heart of the country and the feudal system in the distant borders.

Some one has said that anterior to the Tang Dynasty the government should be viewed as feudal and not as central, and posterior to it, the system of centralization was held to be superior to feudalism. This is a prejudicial view of the case.

嗚呼。宋之已事可觀矣。宋太祖既有天下。以爲中國之患。莫大乎藩鎮。於是罷節度使。而以文臣領郡。爲強幹弱枝之計。然而河東之折氏。靈武之李氏。則猶許其世襲如故也。其後議者以世襲不便。移李氏於陝西。而靈武之失。不旋踵矣。然則內地郡縣而邊地封建。固有天下者之長計也。世之論者。自唐以前。皆是封建而非郡縣。自唐以後。皆右郡縣而左封建。胥一偏之見而已矣。

1. 宋 Dynasty. 2. 藩鎮 Fan Chen a tributary. 3. 節度使 Delegated, tributary governors with civil and military executive authority. 4. 領郡 To rule in a prefecture. 5. 強幹弱枝之計 On the principle of strengthening the centre and keeping the dependencies weak. 6. 河東 Shansi Puchowfu, etc. 7. 折氏 Name of a tributary prince. 8. 靈武 The modern Fenghsiangfu. 9. 李氏 Name of a tributary prince. 10. 不旋踵 Immediately. 11. 是 Implies ought to have. 12. 右 To advocate a policy. 13. 左 To oppose a policy. 14. 胥 All these; a sign of the plural.



**PREFACE**

**TO A TRANSLATION OF THE**

**POLITICAL STORY OF INDIA**

BY

**Liang Ch'í Ch'ao**

“THE MOST NOTICEABLE POINT ON WHICH THE FIVE ILLUSTRIOUS NOVELISTS OF THE EARLY VICTORIAN AGE RESEMBLED ONE ANOTHER AND DIFFERED FROM ALL THEIR PREDECESSORS, WAS THE SOCIOLOGICAL OR EVEN HUMANITARIAN CHARACTER OF THEIR WRITINGS. ALL OF THEM HAD PROJECTS OF MORAL OR SOCIAL REFORM CLOSE AT HEART, ALL DESIRED TO MEND THE EXISTING SCHEME OF THINGS. IN SEVERAL OF THEM, PARTICULARLY IN DICKENS AND MISS BRONTE THE ELEMENT OF INSUBORDINATION IS EXTREMELY MARKED; IT IS PRESENT IN THEM ALL; AND A DETERMINATION NOT TO BE CONTENT TO SEE LIFE BEAUTIFULLY, THROUGH COLOURED GLASSES, OR TO BE CONTENT WITH A SARCASTIC TRAVESTY OF IT, BUT TO REALIZE IN DETAIL ITS ELEMENTS OF PAIN AND INJUSTICE. THE NOVEL, WHICH HAD ALREADY LEARNED TO COMPETE WITH ALL THE AMUSING SECTIONS OF LITERATURE, BECAME THE SUCCESSFUL RIVAL OF THE SERIOUS ONES ALSO.”

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PREFACE  
TO A TRANSLATION OF THE  
POLITICAL STORY OF INDIA

The style of the political novel originated in the West. Human nature always dislikes the solemn and grave, but is ever fond of the humorous and sarcastic. This is why we are liable to fall into sleep while hearing ancient music, and to forget altogether our fatigue while listening to the operatic strains of Cheng and Wei. This truly is human nature all the world over, even sages cannot disregard it. Therefore he who would be a good teacher will have regard to our human nature, and will lead men on by embodying his teaching, either in the form of humour, or by putting it in the guise of allegory. Thus Mencius has the parable of covetousness and the love of women; and Chu Ping has the illustration of the fair sex and fragrant plant wrapping within humour and sarcasm, the beautiful lesson of loyalty and love. Their power of exciting the heart, is often greater than that of serious words and severe criticism. You should not despise the authors of these stories because they often hold up one individual to ridicule, in order to instruct the multitude.

Though the novelist in China is classed amongst the nine schools of philosophy, yet since the time of Yu Chu, there have been on the whole, but few good novels. Of those that treat of heroes one would mention *The Sea Side* (Shui-hu): and for the treatment of love one would read the *Dream of the Red Chamber* (Hung Lōu). As a rule they treat of nothing outside the two subjects of brigandage, and assignation. There has been a succession of novels written, based on the one or the other. Good and respectable people,

## 譯印政治小說序

梁啓超

政治<sup>1</sup>小說之體<sup>2</sup>。自泰西<sup>3</sup>人始也。凡<sup>4</sup>人之情。莫不  
 憚莊嚴而喜諧謔<sup>7</sup>。故聽古樂則惟恐臥。聽鄭衛  
 之音則靡靡而忘倦焉。此實有生之大例<sup>9</sup>。雖聖  
 人無可如何者<sup>10</sup>也。善爲教者。則因人之情而利  
 導之。故或出之以滑稽。或託之於寓言<sup>11</sup>。孟子有  
 好貨好色之喻<sup>12</sup>。屈平有美人芳草之辭。寓譎諫  
 於談諧。發忠愛於馨豔。其移人之深。視莊言危<sup>14</sup>  
 論<sup>15</sup>。往往有過<sup>16</sup>。殆未可以勸百諷一<sup>17</sup>而輕薄之也。  
 中土小說。雖列之於九流<sup>19</sup>。然自虞初<sup>20</sup>以來。佳製<sup>21</sup>  
 蓋鮮<sup>22</sup>。述英雄則規畫水滸<sup>24</sup>。道男女則步武紅樓<sup>26</sup>。  
 綜其大較<sup>27</sup>。不出誨盜誨淫兩端。陳陳相因。塗塗

1. 小說 A story: novel: narrative. 2. 體=式. 3. 泰西 European nations. 泰 i.e. 太(極). 4. 始 i.e. Origin of this style of writing. 5. 凡 see Hirth. 6. 而=若. 7. 諧謔 Jest: humour. 8. 靡=無. 9. 大例 Universal usage. 10. 無可如何 Unfortunately (無如) there is no help for it. 11. 寓言 Allegory; "There dwells a word within." 12. 屈平 A minister of Ts'u. The author of the book quoted. 13. 視=看=比. 14. 危=高峻. 15. 往往有過 It gets superior each time it is used. 16. 殆未可 It would hardly do. 17. 勸百諷一 Only one in a hundred will understand I am ridiculing, etc. 18. 諷一勸百 (見佩文韻府十一陌百字內) By ridiculing one, to teach the multitude. 19. 九流=儒家流, 道家流, 陰陽家流, 法家流, 名家流, 縱橫家流, 雜家流, 墨家流, 農家流. 20. 虞初 Name of an author (novelist) in the Han dynasty, who wrote 900 volumes. 21. 以來 以 is often used to begin a phrase but always governs the preceding words v. Julien p. 89. 22. 蓋=頗. 23. 規畫 Circulate round. 24. 水滸 Name of an author of the Sung. 25. 步武 To follow in the steps of. 26. 紅樓夢 Name of a famous novel. 27. 大較 Generally: On the average.



dislike, as a rule, even to mention them. However, as human nature dislikes the solemn and loves the gay, and since society is as described above, there is no rule or law that can stop the students, after their school-hours, from reading the Red Chamber or from talking about the Sea Side.

How much better it would be to lead them with what they like than to forbid them from doing that which can never be proscribed. Mr. Nan-hai has well said; "Among those who know characters, there are many who have never read the classics, but there are none who have never read novels." Since, therefore they cannot be taught the six classics, we must teach them by means of the novel, since they cannot master the principles of history, they must be instructed through fiction; since the Sayings of the Sages will not be understood by them, we must instruct them through novels; if you cannot govern a man by means of laws, (he does not read them) you should govern him through the medium of the novel. The learned are few and the ignorant many; few there are who are deeply versed in scholarship, but the smatterers and dabblers are many. Though the six classics are good, if one does not recognize the characters nor understand their meaning, they will be as pearls cast before swine (i.e. literally as precious pearls met with in the dark and causing fear so that the man draws his sword to defend himself). When Confucius lost his horse, Tzu Kung could not find it, but the groom looked for it and found it. Was it because the intelligence of Tsu Kung was inferior to that of the groom? Each one has his own kind of ability, each person his particular taste. When a giant of Lung-Pei talks to a dwarf of Chiao Yao it is not easy for him to be heard.

Now in China those who are able merely to read are few, and learned men are still fewer. It seems to me that in China the art of composing novels may be added to the seven kinds of learnings to make eight: and the four classes of books be supplemented so that we should have five. In former

遞附。故大方之家。每不屑道焉。雖然。人情厭莊喜諧之大例。既已如彼矣。彼夫輟學之子。鬻塾之暇。其手紅樓而口水滸。終不可禁。且從而禁之。孰若從而導之。善夫南海先生之言也。曰。僅識字之人。有不讀經。無有不讀小說者。故六經不能教。當以小說教之。正史不能入。當以小說入之。語錄不能諭。當以小說諭之。律例不能治。當以小說治之。天下通人少而愚人多。深於文學之人少。而粗識之無之人多。六經雖美。不通其義。不識其字。則如明珠夜投。按劍而怒矣。孔子失馬。子貢求之不得。圉人求之而得。豈子貢之智不若圉人哉。物各有羣。人各有等。以龍伯大人與僬僂語。則不聞也。今中國識字人寡。深通文學之人尤寡。然則小說學之在中國。殆可增七略而爲八。蔚四部而爲五。

1. 屑 Associate with: condescend to. 2. 夫 A demonstrative adjective. These. 3. 輟學 Steeped in learning. 4. 鬻塾 Confucian College: a temple. 5. 且……之 Further it is by humour that you can lead him. 6. 南海先生 i.e. Kang Yu Wei. Cp. Chang Chih tung=南皮. 7. 正史 Standard history. 8. 語錄 A book written by Chu Tzu. 9. 之無 Referring to Pei Chü I who could recognize these two words when he was 7 months old. 10. 明珠……起矣 A quotation from an ancient classic. 11. 圉 A groom. 12. 龍伯 Name of an ancient kingdom where giants dwelt. 13. 僬僂 An ancient kingdom of dwarfs. 14. 七略 Name of an anthology of the Han dynasty, containing seven kinds of writings. 15. 蔚=To bud forth luxuriantly: to supplement. 16. 四部=經, 史, 子, 集 i.e. The classics, history, philosophy, general.

times, when Western nations were beginning to reform their governments, great scholars and learned men, and men of benevolence and purpose often recorded their experiences and thoughts on politics in the form of a novel. Consequently the students, during their leisure, read them and talked about them, so did soldiers and business men; farmers and workmen as well as grooms and servants, even women and children imbibed teaching conveyed in this form. There was no one who did not read and talk about these subjects. Often the national idea has been wholly directed and changed by a single publication of such a novel or story. I dare say that progress in the political life of the United States, England, Germany, France, Austria, Italy or Japan has been due greatly to the political novel. A well known English writer says "The novel is the life and soul of the nation." Is it not so? We, therefore, select those western novels which are suited to the present needs of China and translate them, one by one, into Chinese, and publish them in our paper. May the patriots of China all read them!

者矣。在昔歐洲各國。變革之始。其魁儒碩學仁人志士。往往以其身之所經歷。及胸中所懷政治之議論。一寄之於小說。於是彼中輟學之子。鬻塾之暇。手之口之。下而兵丁。而市僧。而農氓。而工匠。而車夫馬卒。而婦女。而童孺。靡不手之口之。往往每一書出。而全國之議論爲之一變。彼美英德法奧意日本各國政界之日進。則政治小說爲功最高焉。英名士某君曰。小說爲國民之魂。豈不然哉。豈不然哉。今特採外國名儒所撰述<sup>1</sup>。而關切於今日中國時局者。次第譯之<sup>2</sup>。附於報末。愛國之士。或庶覽焉。

1. 撰述 Original and transcribed works. 2. 次第 Chapter by chapter; in order.



**A MONOGRAPH**  
**ON PAINTING THE**  
**PORTRAITS OF SAGES AND**  
**PHILOSOPHERS**

BY

**Tseng Kuo Fan**

HUMAN PORTRAITS FAITHFULLY DRAWN ARE  
OF ALL PICTURES THE WELCOMEST ON HUMAN  
WALLS.—CARLYLE.

## A MONOGRAPH ON PAINTING THE PORTRAITS OF SAGES AND PHILOSOPHERS

I was not keen on learning when young. In middle age, I became one of the court officials, and gained some little insight into ancient writings and came to understand a little of the doctrine of sages and philosophers, learned scholars and teachers through reading their books. Being worn out with sickness I have not accomplished one hundredth part of what I aimed at. Besides, war has engaged much of my time, and my learning has, thereby, fallen into further decay. I could not study until the present disturbances and mutinies were at an end. Alas! I had then reached the age of fifty!

Some time ago when I read Pan Ku's History of Literature and Ma Shih's Bibliotheca, I was struck by the immense number of names of the books mentioned in them: their authors are countless! Some of them are as well known as the sun and moon; others are quite unknown. When I was appointed custodian of the Royal Library, I had to wait upon the Emperor Huang Tsung (Tao Kuang), in the Royal Library, during the second month in every year. I, therefore, have had the opportunity of seeing all the books in the Four Libraries which contain far more books than at any previous age; yet they do not include several hundred thousands of the books recorded in the above-named two works. Oh! how many books there are! Though one were a genius, one would require many generations to examine them all! How much more time would a man of small talents require! Hence the profusion of books and the multitude of authors are like the waters of the rivers and seas which no one man's stomach could hold. The only course is for each one to select carefully

聖哲畫像記 曾國藩<sup>1</sup>  
 國藩志學不早中歲側身<sup>3</sup>  
 朝列窺竊陳編稍涉先<sup>7</sup>  
 聖昔賢魁儒長者之緒駑<sup>10</sup>  
 緩多病百無一成軍旅馳<sup>12</sup>  
 驅益以燕廢喪亂未平而<sup>13</sup>  
 吾年將五十矣往者讀班<sup>14</sup>  
 固藝文志及馬氏經籍考<sup>16</sup>  
 見其所列書目叢雜猥多<sup>17</sup>  
 作者姓氏至於不可勝數<sup>18</sup>  
 或昭昭如日月或湮沒而<sup>20</sup>  
 無聞及爲文淵閣直閣校<sup>22</sup>  
 理每歲二月侍從宣宗<sup>23</sup>

1. 聖哲 Sages and philosophers. 2. 記 Monograph, used in narration. Cp. the use of 論, 策, 傳贊, 檄, 詔, 書, 墓誌. 3. 國藩 The Christian name of the writer. In this style of composition it is best to use this form rather than the personal pronoun, but it should not be used too often. This form is courteous to the reader. 4. 志學不早.....有志讀書 The first 志 is a verb, the second a noun. 有志 may also perhaps be regarded as forming a compound verb like the English 'to have a mind.' All languages are full of such phrases. 5. 中歲 From thirty to forty years of age. 6. 側身朝列 Tsê shen, to stand at the side of, has a tone of humility. Chao lich implies that the writer is an official of rank. Lieh, a noun, ranks grade of acting officials. But in the third line it is a verb, contained, arranged, recorded. 7. 窺竊陳編 The verbs show the writer's humility. Ch'en, adj. old. Pien, scrolls so called in ancient time because they were made of single sheets of grass, bamboo, etc. 8. 涉 The metaphor of an article dipped in water, having a few drops still clinging to it after being taken out. 9. 先聖昔賢魁儒長者 The hsien and hsi indicate priority in time, chang superiority in virtue. K'uei ju is an uncommon combination meaning brilliant scholars. Chang preeminent in virtue. 10. 緒 Surplus, crumbs left by the others. He is too humble to say he knows all. 11. 駑緩 Jaded and nerveless, may refer to health or scholarship. 12. 軍旅 A compound noun, war. Chun a division of 15,000 and Lu 500 troops. 13. 益 (以) I an adv. qualifying wn fei. 以 because, governing Chun lu, but by exigency of construction (four words) is placed where it is. 14. 往者 Adv. of time. In days gone by. Formerly. 15. 班固藝文志 Pan Ku the author of the I wen chih. He died A.D. 92. A great historian. The book was finished by his sister. 16. 及馬氏經.....及爲文淵閣 The first Chi is a conjunction, and the second an adverb of time, when: Ma Shih the great historian. Wen Yuan Ko, the Royal Library. 17. 叢雜 Voluminous, multitudinous. 18. 至於 To reach, arrive at (i.e. state of): 於, again, following a verb of motion. 19. 不可勝數 "More than can be numbered"—a very common phrase from Mencius used in composition. 20. 或 21. 或 Indefinite pronoun. Some .....some. 22. 直閣校理 To have charge of the Library or the office of Librarian. 23. 每 Distributive adjective. 24. 侍從 Minister in waiting (some say this should be regarded as a verb).



what is worthy of reading. Though I perceive that my talents are not equal to the task which I am undertaking, nevertheless, I hereby select thirty or more authors and ask my son Chi Tse to paint their portraits on a scroll and place them in our private school, so that any of our descendants, who may have inclination for study, may find all they need therein, and may have no need to ramble discursively over a wider field. There can be no better way than this for transmitting the teaching of the sages.

In olden time, in the Han Dynasty, people had a custom of painting the stories of some great men in their family temples, as for instance, the Wu Liang Shih, and the Lu Ling Kuang Tien. The book called the Lives of Famous Women also contains paintings and illustrations. This method of stimulating and educating youth is a very old idea. Those who keep looking at these portraits and who imitate, step by step, the lives of these men, who become imbued with their spirit and understand the motives that controlled their minds, and who act like them sincerely and thoughtfully will not be far from the perfect life.

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1. 得觀 The auxiliary tē implies something made possible by other conditions i.e. being minister in waiting. 2. 富 i.e. the wealth of books. 3. 遠甚 Yuan=多 many. Very many. 4. 而存目.....尙不在 Note the connective particles in a negative sentence. 5. 何其多也 A phrase worth learning. Surprise and admiration. 也 for emphasis. 6. 生知 Standing for 生而知之. 7. 姿 A genius. 8. 累世 A succession of scholars. Successive generations. 9. 竟其業 Ching is a verb: exhaust, master, finish. Ch'i yeh: these studies. cp. yeh and its compounds. 10. 下焉者 A noun. 11. 乎 (175 其下焉者乎) (267 莫大乎是矣). The first Hu denotes a question and is placed at the end: it is a strong affirmative, making a statement that cannot be gainsaid. In the middle it=在. 12. 書籍之浩浩 The multitude of tomes. Hao hao may be regarded as a noun

皇帝入閣。得觀四庫全書。其富過於前代所藏遠甚。而存目之書數十萬卷。尚不在此列。嗚呼。何其多也。雖有生知之姿。累世不能竟其業。况其下焉者乎。故書籍之浩浩著述者之衆。若江海然。非一人之腹所能飲盡也。要在慎擇焉而已。余既自度其不逮。乃擇古今聖哲三十餘人。命兒子紀澤圖其遺像。都爲一卷。藏之家塾。後嗣有志讀書。取足於此。不必馳心博鷺。而斯文之傳。莫大乎是矣。昔在漢世。若武梁祠。魯靈光殿。皆圖畫偉人事蹟。而烈女傳亦爲畫像。感發興起。由來已舊。習其器矣。進而索其神。通其微。合其意。心誠求之。仁遠乎哉。

standing in relation of attribute to books: a very common construction cp. 天之高: 著述之衆. 13. 著述 (Chu refers to original work and chu to the historian's narration. 14. 若江海然 Jan here = -ly adverbial ending of a phrase governed by jô. At the beginning of a clause used as a restrictive conjunction modifying the preceding statement. 15. 要在慎擇焉 Yao may be regarded as the subject of the sentence "The important thing." 慎 an adv.: carefully. 16. 焉而已 Yen shows a slight emphasis and modifies erh i. The three words are also used for euphony and correspond to the previous 焉者乎 (character 175) Yen = 於是. 17. 度其不逮 "Accomplish these not able." 18. 乃 Therefore, a conjunctive particle. 19. 命 A verb, command. There is nothing but position to indicate its function. 20. 都爲一卷 Tu is a verb, gather into—unite: collect into one. 21. 取足於此 To find enough in these. 於 a preposition. 22. 斯文之傳 Ch'uan a verb: gerund, this composition's transmitting. This form of statement is governed by the following adverbial clause. 23. 武梁祠; 24. 魯靈光殿 Names of ancestral temples. 25. 皆圖, All desired 畫偉人 to paint great men. 26. 事蹟 Footsteps, achievements, deeds. The terse construction is demanded by the number of words in the sentence. 27. 感發興起 Verbs. 28. 進 Refers to an effort on the part of the imitator. 29. 微 The essence of his mind. Secret spring of action. 30. 仁 The true life. 仁 was placed by Confucius at the head of the virtues, and = 道.

[illegible]

I.

**GOOD-BYE TO POVERTY**

II.

**THE SACRIFICE TO THE CROCODILE**

BY

**Han Yu**

Han Yu A.D. 768—824, a native of Nan Yang Fu, Honan. He was a most precocious child. He was capable of learning several thousand sentences a day when he was seven years of age. His studious habits and great ability enabled him on reaching the age of twenty to have a profound knowledge of literature. He was thoroughly versed in the Classics and the works of the Pei Chia, or the hundred schools. After gaining the Chin Shih degree he was appointed Secretary to the Board of Punishment. During his tenure of this office he incurred the fierce anger of the Emperor Hsien Tsung for his denunciation of the imperial leaning towards Buddhism. This remonstrance is famous in the annals of Chinese literature. The emperor intended to inflict severe penalties, but through the mediation of Pei Tu and Ts'ai Chun the punishment was limited to banishment to Chao Chou as a Chih-fu. He gained great popularity by his beneficent administration, and the time was marked by another literary monument, the Sacrifice to the Crocodile. The imperial clemency permitted his appointment to Yuan Chow, and thence he was recalled to the capital, and appointed Secretary to the Board of Civil Office. On his death he was made President of the Board of Rites with the posthumous name of Wen Kung.

He was a remarkably brilliant scholar and has been highly honoured by succeeding generations. His essay Goodbye to Poverty is a bit of autobiography and from it we gain an insight into his sturdy and independent character. He is popularly believed to have possessed divine gifts, a superstition fostered by the fact that his nephew Han Hsiang is ranked as one of the eight genii.

## I.

### GOOD-BYE TO POVERTY

On the thirtieth day of the first moon of the sixth year of Yuan Ho, the master called his servant, to make a cart of the willow tree and a boat of reeds, and to lade them with food stuffs. These being ready he ordered him to hitch the ox to the cart and have the sails unfurled. These were prepared because the master purposed to go and give the Spirit of Poverty three bows, and to say "I have heard it said you are about to leave, I dare not ask whither you are going. I have prepared a cart and boat and loads of corn, this is an auspicious day for you to travel elsewhere; please partake of a little food and wine and afterwards take your friends and comrades to a new place. Drive with the dust and fly with the wind, go faster than the lightning: no one will hinder you, and I will expedite you with such gifts as I have prepared. Now do go!" Having spoken thus he listened for a reply and heard a whisper, like a gurgle or cry, that made his hair stand up. The Spirit was standing with stooping shoulders and bowed head. Having watched him thus for a good long time, being uncertain whether it had spoken or not, he heard, at last, the Spirit say: "I have been your companion for these forty years. I have made no fool of you. Whether in your studies or in farming, or a candidate for the examinations, or seeking official employment, I have been your unfailing friend and have never altered my first attachment for you. The spirits of the gate and demons of the road have often hustled and turned on me because I have clung to you and been your faithful devotee. When you were brought down a peg in your office, and sent south in the broiling heat of summer, I still went with you to that strange place, much to the disgust of the other spirits. When you spent four years as an

送窮文

韓愈

予嘗見文宗備問云。顯項高辛時。宮中生一子。不養完。衣宮中號爲窮子。其後正相承送之。又唐四時寶鑑云。高陽是日祝於巷曰。除貧也。小宋云。退未到。可以名家矣。然送窮文與揚出子雲逐貧賦。然文采過逐貧矣。不遭時。若有物焉爲之。故託於鬼也。則燒車與船。廷之上座。亦卒歸

於正之義焉

元和年正月乙丑晦。主人使奴星。或出星字結柳作車。縛草爲船。載糗與糧。也謂糗糒餌粉糈三物糗之反切牛繫軛下。引帆上檣。萬選

有日矣。日下或無矣字鄙人

日吉時良。利行四

就新。駕塵曠風。張

音重又麻郭二音與電爭先。子無底滯之尤。我有資送之恩。子等有意

1. 窮 = 窮鬼。
2. 文 Is used in elegy, threnody, lament on the death or departure of friends.
3. 奴星 A constellation: servants: used in composition: cp. 客星.
4. 結柳 Infinitive mood.
5. 糗糧 Hsing, v. to load.
6. 牛繫 Most probably 以 before 牛 is missing.
7. 所適 T'u a verb. Whither are you bound?
8. 鄙 A common form of self-designation.
9. 具 Verb: Prepared.
10. 利行四方 = 行四方有利.
11. 飯 Verb.
12. 挈臂 To take a comrade by the hand.

inspector of schools, where the fare was meagre, it was only I who stuck to you, every other demon kept at a distance from you. From first to last, I have been the only steadfast friend. I had no other mind but that of attachment, nor did I ever breathe a word that I intended to depart. Where, then did you hear that I wanted to leave? It must be that you, my master, have listened to slander and wish to be separated from me! I am a spirit and not a human being and so of what use are carriage and boat to me? Why give me corn and wine, seeing that the fragrant flavours alone satisfy me! Who told you I had friends? None have I. Alone am I, without companions. If you know all about me and my friends tell me their number. If you can recount their names one by one, clever indeed you would be. If you can reveal their mind, willingly will I go from you." The master replied, "Do you mean to say I know nothing about you? Your kidney are neither six nor four but ten minus five. Full seven are they less two. Each has its sphere, and each has a name known to you alone. It is you who have wrenched the basin of food from my hand, and now that you have me by the throat, speak I must! It is all your doing that I am reduced to this pitch, my face has no colour and my words no wit. One of your names is Mr. Poor through Cleverness, Ch'in Chiung. Ambitious and haughty is this. He despises the way of the mean, and sets great value on an unbending will and rectitude. He despises the way of untruth and deception, and suffers not himself to do any injury to man. Another name of yours is Mr. Poor through Learning, Hsueh Ch'iung. This one scorns promotion and the rewards of scholarship; he bends his mind to the profundities of learning and probes the depth of knowledge; he possesses the very marrow of letters. The third name is Mr. Poor through Letters, Wen Ch'iung. This one is not only versed in one branch of letters, but has mastered every art of verse and prose. He even revels in those measures and metres whose very names others

於行乎。屏息潛聽。如聞音聲。若嘯若啼。若欬嚔嚔。○審霍曉切毛  
 髮盡豎。竦肩縮頸。疑有而無。久乃可明。若有言者曰。吾與子  
 居四十年餘。子在孩提。吾不子愚。子學子耕。求官與名。惟子  
 是從。不變于初。門神戶靈。我叱我呵。句羞詭隨。志不在他。子  
 遷南荒。熱爍濕蒸。我非其鄉。百鬼欺陵。太學四年。朝齋暮鹽。  
 惟我保汝。人皆汝嫌。自初及終。未始背汝。心無異謀。口絕行  
 語。於何聽聞。云我當去。是必夫子信讒。有閒於予也。我鬼非  
 人。安用車船。鼻嗅臭香。○饒許救切糗粳可捐。單獨一身。誰爲朋儔。  
 子苟備知。可數已不。已與以同。以又與與同。子能盡言。可謂聖智。情狀既露。  
 敢不迴避。通或作曲主人應之曰。子以吾爲真不知也邪。子之朋儔。  
 非六非四。朋儔或作儔朋。六或作三。非是在十去五。滿七除二。各有主張。私立名字。  
 捩手覆羹。○捩力結切轉喉觸諱。凡所以使吾面目可憎。目或作兒語言無  
 味者。皆子之志也。其名曰智窮。名上或有一字矯矯亢亢。惡圓喜方。羞

1. 屏息潛聽 To stand holding one's breath and listening intently.  
 2. 嘯啼若欬嚔嚔 A wheezing sound: a cry: gurgling: wailing. 3.  
 疑有而無 Did it speak or not. 4. 愚 v. To fool one. 5. 我叱我呵  
 Wo is accusative governed by the verb following. 6. 邪=耶=乎. 7. 惡圓  
 喜方 Yuan implies the man who agrees with everything and everybody,  
 i.e. follows the fashion and custom. Fang is the man of independent  
 spirit who stands for truth and right.



are ignorant of. The fourth name is Mr. Thin Fate, Ming Ch'iung. His outward appearance belies the inward reality. His shadow and substance are most unlike. His face is a terror, but the heart sweet and soft. In every race for gain and reward he comes in last, but first in misfortune and adversity. The fifth name is Mr. Poor in Friends, Chiao Ch'iung. He has striven his utmost for his friends, rubbed his flesh and broken his bones, and vomited his liver (or striven hard and sincerely for his friends) to cherish them; he has looked out for them, standing on tip-toe: he has harboured no resentment against those who lifted up the heel against him. These five Spirits have been my five disasters. Famine and cold have I suffered; slander and indignity have I stood; I am almost undone by them. Once they enter, no chance is there of freedom. I have occasionally tried to alter my ways and renounced my plainness of speech and rectitude of conduct for a smooth tongue and an accomodating conscience. I thought to abandon my love of learning for worldly wisdom but ere the evening I found myself treading the old paths. This mean crowd of bores, returns to annoy me after it is beaten off."

Just as I finished my words, the five spirits opened wide their eyes together and they out with their tongues. They danced and rolled on the ground, they clapped their hands, and kicking the ground they burst into laughter and looked at each other and spake thus in reply, "You know our names and works. Would you really drive us away from you to-day? Dear man, you are penny wise and pound foolish. Do you know the span of human life on earth? We have established a name for you, our darling, that a thousand generations cannot efface. The prince of letters and the ordinary man are very unlike in their hearts. You are pricked because the times and your contemporaries are unfavourable, forgetting that you are going to have an imperishable name. You would exchange the gold and gems

爲姦欺。不忍害傷。其次名曰學窮。傲數與名。摘抉杳微。○決於決切

高挹羣言。執神之機。又次曰文窮。曰文上或不專一能。怪怪奇奇。有名字

不可時施。<sup>2</sup>祇以自嬉。又其次曰命窮。影與形殊。面醜心妍。利

居衆後。責在人先。又其次曰交窮。磨肌戛骨。吐出心肝。企足

以待。寘我讐冤。凡此五鬼。爲吾五患。飢我寒我。興訛造訕。能

使我迷。<sup>3</sup>人莫能閒。朝悔其行。暮已復然。蠅營狗苟。<sup>4</sup>驅去復還。

言未畢。五鬼相與張眼吐舌。跳踉偃仆。抵掌頓脚。失笑相顧。<sup>5</sup>

徐謂主人曰。子知我名。凡我所爲。驅我令去。小黠大癡。淮南子人不小學不

大迷不小。癡不大。愚又抱朴子凡人多以小黠而大愚。洪駒父曰小黠大癡三國志自有全文。人生一世。其久幾何。吾立子名。百世

不磨。小人君子。其心不同。惟乖於時。惟或作是乃與天通。攜持琬

1. 怪怪奇奇 i.e. Strange, anything out of the common, as allusions, metre, or characters used in a learned way, all of which are common to poetry or fine prose in Chinese. 2. 時施 Practical use. 3. 人莫能閒 Chien is a verb. 4. 蠅營狗苟 A good phrase; metaphor from the habit flies have of hovering about and alighting on an object: also of dogs fond of any crusts or bones. Note the alliteration or riming character. 5. 失笑 Shih, implies uncontrollable and unpremeditated burst of laughter. 6. 小黠大癡 A famous proverb.

you clutch for an old sheep skin—and wish to retire into obscurity and change your good table for the village pottage (i. e. He with his brilliant abilities was unwilling to be a small official). We know your inmost heart better than anyone else, and though you send us away we will not go: if you do not believe us, look into your Bible to see whether what we say is not right.” Hearing their words I abandoned my purpose and drooping my head, I lifted up my folded hands in thanks, burnt the cart and boat and invited the spirit to take a seat and continue to dwell with me.

琰易一羊皮。飫  
於肥甘。慕彼糠  
麩。天下知子。誰  
過於予。雖遭斥  
逐。不忍子疎。謂  
予不信。請質<sup>1</sup>詩  
書。主人於是垂  
頭喪氣。上手稱  
謝。燒車與船。延  
之上座。之或作入公此  
篇終云延之上  
座於是段成式作留窮詞近世  
唐子四作留窮詩二者皆祖公  
之意而爲之然成式  
後又作送窮辭焉

1. 質詩書 Chih implies a thorough examination and sure evidence.



## II.

### THE SACRIFICE TO THE CROCODILE

On a certain day of a certain month in a certain year, Han Yu the prefect of Chaochow sent a military officer, named Ching Tsi, to throw one lamb and one pig into the waters of the gloomy gorge for the crocodile to eat: and to say "After the Kings of the ancient times had come into possession of this country, they set fire to the mountains and marshes, destroyed with weapons and nets the reptiles, snakes, and cruel creatures which were injurious to the people, and drove them out beyond the seas. The later kings, owing to their little valour, were unable to stretch their authority far, and administer the distant parts. Those regions lying between the rivers, were perforce abandoned to the savage tribes. It is not surprising, then, since the gorge of Chuchow is distant ten thousand li from the capital, that the crocodile should make his home and nourish its young, in this spot which is his now by right of tenure. But since the Emperor, the Son of Heaven has ascended the throne of the Tang Dynasty and is divine, sacred, kind, and brave, the lands beyond the Four Seas and the whole earth are in his possession. How much more the borders fixed by Yu, the land adjacent to Yang Chow which is governed by the prefect and the district magistrate, the soil whence comes the tribute for the Emperor, and the contribution for the sacrifice to Heaven and Earth and for the ancestral temple of the Imperial family, and all the gods! It is impossible for the crocodile to live on the same spot with the prefect: the prefect has been appointed by the Emperor the Son of Heaven, to protect his land and govern this people. You crocodile, however, are headstrong and will not dwell quietly in this pool, but must swallow up the cattle of the people, the bears, swine, deer, and roebuck,

韓愈祭鱷魚文

曾文正公云文氣似諫巴蜀檄彼以雄深此則矯健

維<sup>1</sup>年月日。潮州刺史韓愈<sup>2</sup>。使軍事衙推秦濟<sup>3</sup>。以羊一豬一。投惡谿<sup>4</sup>之潭水<sup>5</sup>。以與鱷魚食。而告之曰。昔先王既有天下。烈山澤。罔繩蠲刃。以除蟲蛇惡物。爲民害者。驅而出之四海之外。及後王德薄。不能遠有。則江漢之間。尙皆棄之。以與蠻夷楚越<sup>6</sup>。况潮嶺海之間<sup>7</sup>。去京師<sup>8</sup>萬里哉。鱷魚之涵淹卵育於此。亦固其所。拽整一筆放寬一步此文案欲擒先縱法也今天子嗣唐位。神聖慈武。四海之外。六合之內。皆撫而有之。况禹迹所掩<sup>9</sup>。揚州之近地。刺史縣令之所治。出貢賦以供天地宗廟百神之祀之壤者哉。有力長句鱷魚其不可與刺史雜處此土也。上領一句下承刺史受天子命。守此土。緊接治此民。而鱷魚睥然不安。谿潭據處<sup>10</sup>。食民畜豕鹿麋。以肥其身。

1. 維=On, about: an adv. of time. Ancient use. 2. 刺史=A prefect: corresponding to the modern Fu. 3. 軍事衙推=A small military official. 4. 惡谿 Name of a place, so called from its uncanny and sinister aspect. 5. 潭水 Gorge. 6. 蠻夷楚越 Hunan and Fukien: Kiangsu, Hupeh, Chekiang. 7. 潮嶺海之間 District between the Chao mountains and the sea. Hence Kuangtung is called the province South of the Ling. 8. 京師 i.e. Loyang in Honan. 9. 禹迹所掩 Referring to the tradition that the Great Yü measured all the land. 况……哉 These two characters begin and end this long sentence. 10. 據處 Implies an illicit occupation.

so that you have made yourself fat, and breed your young ones, defying the prefect as his rival in power. Although the prefect is a feeble old thing, do you think he is willing to bow his head and humble himself, for nothing, to a crocodile, and to be in constant fear? Is he willing to spend a miserable existence here, despised and flouted by the people? Since he comes here to be magistrate by command of the emperor, and in accord with his authority, I am bound to oppose you. O crocodile, you will hear my words, if you are a wise crocodile. To the South of the town, by the flood (Chao chow), there is a great sea where lie great monsters, the whale and the rukh, and delicacies such as the crabs, the lobsters, and every other thing. Ah ! there you can live and eat. Mr. Crocodile will arrive there on the evening he sets out.

Now I will make an agreement with you. I will give you three days in which you must lead your ugly crew and remove them from the presence of the appointed servant of the emperor. If three days be not enough, then take five : and if you cannot do it in five then have seven. If even seven days be not enough, it is evident you do not want to move at all, and that you will not obey the words of the magistrate. If it be not so, then it must be that you, Mr. Crocodile, are stupid and dull, seeing that you will neither listen nor understand the words of the prefect. Do you know those who despise the officer of the Son of Heaven, and who refuse to listen to his words, and who do not move off and avoid him, as well as the stupid and dull, who are a cause of injury to the people, are all fit for slaughter. I will select skilful men, give them strong bows and poisoned arrows, to come and curb you. It will be a fight to the death. Then it will be too late for regret.

以種其子孫。與刺史抗拒。爭爲長雄。刺史雖驚弱。亦安肯爲  
 鱷魚低首下心。佻佻睨睨。爲民吏羞。以偷活於此邪。<sup>一再推進</sup>  
 承天子命以來爲吏。固其勢不得不與鱷魚辯。鱷魚有知。其  
 聽刺史言。潮之州。大海在其南。鯨鵬之大。蝦蟹之細。無不容  
 歸。以生以食。鱷魚朝發而夕至也。今與鱷魚約。盡三日。其率  
 醜類南徙於海。以避天子之命吏。三日不能。至五日。五日不  
 能。至七日。七日不能。是終不肯徙也。是不有刺史。聽從其言  
 也。不然。則是鱷魚冥頑不靈。刺史雖有言。不聞不知也。<sup>逆筆</sup>夫  
 傲天子之命吏。不聽其言。不徙以避之。與冥頑不靈而爲民  
 物害者皆可殺。<sup>順筆</sup>刺史則選材技吏民。操強弓毒矢以與鱷  
 魚從事。必盡殺乃止。其無悔。

1. 邪=耶=哉。 2. 魚有知其聽：See Note 6. 3. 潮之州 This means more than the city of Chao chou. The 之 gives it the force of the place of tides—The city of tides. 4. 發=啓。 5. 是終不肯 是 Illative force. Common use. 6. 有刺史聽從其言也 Note the function of 有 in stating the conditional mood. 7. 夫……與 Either……or. 8. 吏民 A small official and people. 9. 從事 To take action: join issue: does not mean actual fighting.





I.  
**THE LIVES**  
OF  
**KUAN CHUNG AND YEN TZU**

II.  
**AN EPITAPH ON CH'I TZU**

III.  
**A CENOTAPH**  
IN THE  
**TEMPLE OF HAN WEN KUNG CHAOCHOW**

THEY WERE THE LEADERS OF MEN, THESE GREAT ONES: THE MODELLERS, PATTERNS, AND IN A WIDE SENSE CREATORS, OF WHATSOEVER THE GENERAL MASS OF MEN CONTRIVED TO DO OR TO ATTAIN; ALL THINGS THAT WE SEE STANDING ACCOMPLISHED IN THE WORLD ARE PROPERLY THE OUTER MATERIAL RESULT, THE PRACTICAL REALISATION AND EMBODIMENT, OF THOUGHTS THAT DWELT IN THE GREAT MEN SENT INTO THE WORLD: THE SOUL OF THE WHOLE WORLD'S HISTORY, IT MAY JUSTLY BE CONSIDERED, WERE THE HISTORY OF THESE.

WE CANNOT LOOK, HOWEVER IMPERFECTLY, UPON A GREAT MAN, WITHOUT GAINING SOMETHING BY HIM. HE IS THE LIVING LIGHT-FOUNTAIN, WHICH IT IS GOOD AND PLEASANT TO BE NEAR. THE LIGHT WHICH ENLIGHTENS, WHICH HAS ENLIGHTENED THE DARKNESS OF THE WORLD; AND THIS NOT AS A KINDLED LAMP ONLY, BUT RATHER AS A NATURAL LUMINARY SHINING BY THE GIFT OF HEAVEN; A FLOWING LIGHT-FOUNTAIN, AS I SAY, OF NATIVE ORIGINAL INSIGHT, OF MANHOOD AND HEROIC NOBLENES;—IN WHOSE RADIANCE ALL SOULS FEEL THAT IT IS WELL WITH THEM.—T. CARLYLE.

## I.

### THE LIVES OF KUAN CHUNG AND YEN TZU

Kuan Chung was born at Ying Shang. When he was young he often played with Pao Hsu, who knew how wise he was. Being very poor he often cozened Pao Hsu, who nevertheless was always kind to him, and never bore him a grudge for his mean tricks.

When they grew up to manhood, Pao Hsu served Hsiao Pei the Duke of Chi, while Kuan Chung served the Duke of Chiu (also a prince of Chi). When Hsiao Pei was established as Duke of Huan, Duke Chiu died in the struggle and Kuan Chung was imprisoned. Pao Hsu however introduced him to the Duke of Huan who employed him, subsequently, to govern his country. By his help, and policy the Duke of Huan gained the supremacy, and united all the feudal princes under one rule. The whole empire was united under one head, the Emperor of the Chow dynasty.

"When I was in distress," said Kuan Chung, "Pao Hsu and I often did a little business together; but in dividing the gains I often got more than he, but he did not set me down as avaricious, because he knew that I was poor. When I consulted him about my affairs, especially in times of adversity, he did not look down on me as a fool, knowing well that fortune both smiles and frowns on men. Several times during my official career I lost my post, he did not however, conclude that my character was bad, knowing well that I had fallen on inauspicious times. When I was routed in war he did not set my defeat down to cowardice, but to the thought which I bestowed on my old mother at home. When the Duke of Chiu was conquered, Shao Hu died for him but I only underwent imprisonment and insult, Pao Hsu did not however, conclude that I was therefore without

管晏列傳<sup>1</sup>

管仲夷吾者。潁上人也。少時常與鮑叔牙游。<sup>2</sup>  
 鮑叔知其賢。管仲貧困。常欺鮑叔。鮑終善遇<sup>3</sup>  
 之。不以爲言。已而鮑叔事齊公子小白。管仲<sup>4</sup>  
 事公子糾。及小白立爲桓公。公子糾死。管仲<sup>5</sup>  
 囚焉。鮑叔遂進管仲。管仲既用。任政於齊。齊<sup>6</sup>  
 桓公以霸。九合諸侯。一匡天下。管仲之謀也。<sup>7</sup>  
 管仲曰。吾始困時。常與鮑叔賈。分財利。多自<sup>8</sup>  
 與。鮑叔不以我爲貪。知我貧也。吾常與鮑叔<sup>9</sup>  
 謀事而更窮困。鮑叔不以我爲愚。知有利有<sup>10</sup>  
 不利也。吾嘗三仕三見逐於君。鮑叔不以我<sup>11</sup>  
 爲不肖。知我不遭時也。吾嘗三戰三走。鮑叔

1. 管晏 Two famous men of the Chow dynasty. Both became Prime Ministers in the Chi Kingdom 仲 means second son; 叔 third son; first son is 伯 fourth son 季. 2. 夷吾 The literary name of Kuan Chung. 3. 潁上 Borders of Honan and Anhui "These on the waters" (lake). 4. 鮑叔牙 A man of distinction, who began life as an apprentice in trade. 5. 游 Friendly: constantly together. 6. 其 i.e. Kuan Chung. 7. 欺 Here means to cozen: to get money out of one. 8. 不以爲言 Did not think anything of it. 9. 已而 Note the phrase, 而 is not euphonic or a final particle but an adverb of time, later on: afterwards. 10. 小白 Name of the Prince of Chi 糾 Chiu was his brother. 11. 及=When: Compare the use of it with the same word later on in the essay. 12. 桓公 The posthumous title of Hsiao Pei. 13. 遂 An adv: Immediately. Cp. its use as a noun, etc. 14. 進 An active verb—Introduce him: advanced him=引進. 15. 既=被 Makes the sentence passive—was used. 16. 九合諸侯 Chin ho united the feudal princes nine times. 17. 一匡天下 — is an adv. thoroughly—altogether—once for all. 匡=正 verb. 18. 賈 A noun, business with verb understood. 19. 財利 Noun: money. 20. 與 A verb=給. 21. 以=算. 22. 三仕 Three times in office. 23. 見=被 Was ousted.

sense of shame, but rather considered that I was only regardless of trifles, and that the only shame I feared was lest my merit and name were not known over the whole world. My parents gave me birth, but it is Pao Hsu alone, who understands me."

Pao Hsu recommended Kuan Chung to Duke Huan and was willing to appear his inferior. Afterwards the descendants of Pao Hsu received a city as an hereditary pension from Chi and held it for over ten generations; moreover they not infrequently became famous magistrates. Very few men praise the wisdom of Kuan Chung, but many say that Pao Hsu possessed the art of selecting men.

After Kuan Chung assumed the government of the small duchy of Chi, by the sea, he began to encourage commerce, accumulate wealth, enrich the country and strengthen the army. He followed popular tastes. He therefore, said, "When the granaries are full, then good manners and etiquette will be observed, when food and clothing are sufficient, then both honour and disgrace will be felt. When the upper classes observe the law, then the six relations will be firm. When the four moralities (propriety, justice, generosity and shame) are not observed then the nation perishes." His commands were obeyed as readily as water flows downhill, because they were congenial to the mind of his people. His policy was popular rather than deep, yet for that very reason was it easily carried out and became successful. He gave what the masses liked and abolished what they disliked. His politics were good. He often turned calamity to blessing and defeat to victory. He was careful in the control of prices and in having a correct system of weights and measures. He turned the wrath of the Duke of Huan, who was planning to take Chai in the South, into an opportunity of striking Chu, on the grounds that the Prince of Chu did not pay the tribute of reeds to the Emperor of the Chow dynasty. On the Duke of Huan deciding to invade

不以我爲怯。知我有老母也。公子糾敗，召忽死<sup>2</sup>之。吾幽囚受辱。鮑叔不以我爲無恥。知我不羞小節。而恥功名不顯於天下也。生我者<sup>4</sup>父母。知我者<sup>5</sup>鮑子也。鮑叔既進管仲。以身下之<sup>7</sup>。子孫世<sup>8</sup>祿於齊。有封邑者十餘世。常爲名大夫。天下不多<sup>9</sup>管仲之賢。而多鮑叔能知人也。管仲既任政相齊。以區區之齊。在海濱。通貨積財。富國強兵。與俗同好惡<sup>10</sup>。故其稱曰：倉廩實<sup>12</sup>而知禮節。衣食足而知榮辱<sup>13</sup>。上服度<sup>14</sup>則六親固<sup>15</sup>。四維不張<sup>16</sup>。國乃<sup>17</sup>滅亡。下令如流水之源。令順民心。故論卑而易<sup>18</sup>行。俗之所欲<sup>19</sup>。因而予之<sup>20</sup>。俗之所否<sup>21</sup>。因而去之<sup>22</sup>。其爲政也<sup>23</sup>。善因禍而爲福。轉敗而爲功。貴輕重<sup>24</sup>。慎<sup>25</sup>權衡。桓公實怒少姬<sup>26</sup>。南襲蔡<sup>27</sup>。管仲因而伐楚。貢苞茅不入。貢於周室。公實北征<sup>28</sup>。山戎<sup>29</sup>。管仲因而

1. 召忽 A companion of Kuan Chung in battle. 2. 死 To die, died. 3. 之 Refers to Duke Chin in battle. 4. 生……知 Both indicating the highest respect. 5. 者 They who. 6. 子 A mark of great respect. 7. 以身下之 Was willing to play second fiddle. 8. 世祿 Hereditary officials. 9. 多 To praise, esteem: an ancient meaning, not so used to-day. 10. 俗 noun. The public. 11. 同 Same. 12. 實 Full, abundant, conveying a great Chinese characteristic. 13. 上服度 The upper ten. Those in authority. 14. 六親 The social relationships. Social life. 15. 四維 The whole kingdom: society=禮義廉恥. Wei the bond holding society together. 16. 乃 And without doubt. It indicates more than a logical sequence. 17. 論卑 A simple policy. Pei=easy, simple, not difficult to understand. 18. 因 To follow—act according to. 19. 予=許. 20. 否 To dislike. 21. 政 The public service: corresponds to 事 ordinary affairs. 22. 善 Able to: an adept. 23. 輕重 This refers to attention to trade, to prevent cornering of price. 24. 貴=能. 25. 慎 To exercise care in the use of power. 26. 少姬 Wife; of Nan Kung. 27. 南襲蔡 He went south to capture Tsai on the quiet. 28. 苞茅 A kind of grass plentiful in Ts'u: which that tributary ought to have sent to the suzerain power. 29. 山戎 A kingdom to the North of Chow.

Shan Jung, Kuan Chung turned his determination into an occasion of warning Yen to reform the policy of Shao Kun at the assembly in Ko. When Duke Huan intended to break the treaty of Tsao Mu, Kuan Chung altered his intention and made him keep faith; so that all the feudal princes gave allegiance to the duchy of Chi. This shows therefore that the true art of government lies in giving whereby you are really receiving. Kuan Chung had the splendour of a prince and had a gallery called San Kuei (some say that San Kuei does not mean gallery, but marrying three wives of three different surnames), and a cup-stand called "Fan Tien" (Only a prince could have San Kuei and Fan Tien at that time). But the people of Chi did not think that he was too extravagant. After his death his policy was still adhered to; and the duchy of Chi was always a powerful one.

Yen Tzu whose name was Ping Chung and called Ying, was born about a hundred years later than Kuan Chung. He belonged to the tribe of I Wei of Lai. He served Dukes Ling, Chung and Ching of Chi. He was renowned in Chi for being economical and energetic. When he was raised to be the minister of Chi, meat was not served on his table and his wife did not dress in silk. At the court, when the Prince asked him anything, he would reply with austere words, and if words did not avail then he had recourse to austere action. He was loyal under good government, but adverse when truth did not reign supreme. Consequently he was greatly renowned amongst his contemporaries, during three generations.

One day on the road Yen Tzu happened to meet Yueh Shih Fu, a philosopher, imprisoned and bound in irons. He at once unhitched his left horse from his carriage and redeemed him: he put him in his carriage and took him home. Yen Tzu did not stop to be thanked, and so after a considerable interval Yueh Shih Fu asked permission to leave. Yen Tzu on hearing this, was very much astonished

令燕修召公之政。於柯之會。桓公欲背曹沫之盟。管仲因而信之。諸侯由是歸齊。故曰知與之爲取。政之寶也。管仲富擬於公室。而三歸反坫。齊人不以爲侈。管仲卒。齊國遵其政。常強於諸侯。後百餘年而有晏子焉。晏平仲嬰者。萊之夷維人也。事齊靈公。莊公。景公。以節儉力行。重於齊。既相。齊食不重肉。妾不衣帛。其在朝。君語及之。卽危言。語不及之。卽危行。國有道。卽順命。無道。卽衡命。以此三世顯名於諸侯。越石父。賢在縲紲。晏子出。遭之塗。解左驂贖之。載歸。弗謝。入閨久之。越石父請絕。晏子憮然。

1. 燕……召公 Yen a kingdom whose prince, Chao, was exemplary.  
 2. 修 To restore good government. 3. 於=在. 4. 柯 Name of a place. 5. 曹沫 A minister of Su. 6. 因而 Thus, thereby, on which account. 7. 信之 Observed it (the treaty). 8. 與之爲取 Yü a verb: To give is the way to get. Cp. Prov. 9. 擬=比=差不多. 10. 三歸反坫 To build the steps of his house and use sacrificial cups, which only the royal house was entitled to. 11. 侈=僭越 To exceed one's rights. 12. 卒 Verb, dead To die. 13. 平仲 The honorific name of Yen Yin. 14. 夷維 His village home—in the prefecture of 萊. 15. 力行 A man of energetic action. 16. 重於齊 He was much esteemed by the people of Ch'i. 17. 相 verb—He was made prime minister. 18. 食不重肉 He did not take a second course of flesh. He was neither a vegetarian nor a great meat eater. 19. 語及之卽危言 He spoke seriously to the prince when the prince consulted him. Note the force of 卽=made it the occasion of serious talk. 20. 危行 He acted on his own convictions (if the prince did not hearken to him). 21. 衡命 To hold the imperial command in abeyance and act on his own policy and convictions. 22. 三世 Possibly referring to 靈公, 莊公, 景公. 23. 越石父 A friend of Yen Ying. 24. 晏子出遭之塗 When Yen went out to meet him on the road. 25. 驂 Ts'an The left horse of a tandem. 26. 贖 An ancient custom of redemption, still exercised in certain cases. 27. 載歸 Ts'ai a verb. Invited him to mount and return. 28. 弗謝入閨 Went in without waiting to be thanked.



and adjusting his hat and dress, bowed to him, saying: "Although I am no philanthropist, yet I have released you from bonds, why do you ask to leave me so soon?" "I have heard it stated," said Shih Fu, "that a virtuous man is often misjudged by those who do not know him, but trusted by those who do know him. I was in bonds because they did not know me. Since you had the kindness of heart to redeem me, you are now one who knows me. Sir, if you know me and yet do not respect me, I would rather be still in bonds." Then Yen Tzu treated him as an honoured guest.

Once when he was Prime Minister of Chi, Yen Tzu was riding in his carriage, and it happened that the wife of his groom looked out from her door at her husband, the groom of the minister, who sat proud and elated under the shade of his big hat driving his four-in-hand. On the return of her husband she asked for divorce from him. When asked for a reason she replied, "Yen Tzu is not six feet in height, yet he is the minister of Chi and his name is famous throughout the feudal states. I saw him going out to-day, and though he looks masterful, he yet wears a humble mien: you have a height of eight feet. You are a servant and a groom, yet you feel very proud and self-satisfied. That is why I wish to leave you." The groom afterwards wore a dejected look (having been sat upon). Yen Tzu saw the strange change in his groom and asking for the reason, was told the whole story. Yen Tzu recommended him for a magistracy.

Tai Shih Kung the Biographer says: "When I read the books of Kuan Shih the Mu-Min, Shan-Kao, Sheng-Ma, Ching Chung, Chin-Fu, and those of Yen Tzu, Ch'un Ch'iu, and saw how choice and clear was their style I wished to understand their characters. So I wrote the above biographies. Their books are kept by many, so I do not to discuss them. As to the character of Kuan Chung, the world called him a wise minister, but, Confucius said he was a small man. Is it because he assisted the Duke of Huan, that good Prince, to

攝衣冠謝曰。嬰雖不仁。免子於厄。何子求絕之速也。石父曰不然。吾聞君子詘於不知己。而信於知己者。方吾在縲紲中。彼不知我也。夫子既以感寤贖吾。是知己。知己而無禮。固不如在縲紲之中。晏子於是延入爲上客。晏子爲齊相。出其御之妻。從門間而窺其夫。其夫爲相御。擁大蓋。策駟馬。意氣揚揚。甚自得也。既而歸。其妻請去。夫問其故。妻曰。晏子長不滿六尺。身相齊國。名顯諸侯。今者妾觀其出。志念深矣。常有以自下者。今子長八尺。乃爲人僕御。然子之意自以爲足。妾是以求去也。其後夫自抑損。晏子怪而問之。御以實對。晏子薦以爲大夫。

1. 謝 A verb—to acknowledge a fault. Apologize. 2. 子 You friend—a term of great respect. 3. 厄=禍. 4. 己=我. 5. 信=伸. 6. 延入 To invite to enter. 7. 出 To go out. 8. 門間 A crack in the door. 9. 御 n. charioteer. 10. 擁 To sit under the cover. 11. 策 Holding the reins and cracking the whip. 12. 駟 Four in hand. 13. 請去 To ask permission to leave—say good-bye. 14. 不滿六尺 Not a big man: medium height. 15. 身 This man. 16. 今者=剛纔 Just now. 17. 妾 Term used by wife in speaking to her husband. 18. 志念 Masterful. 19. 僕 verb. You do a menial work. 20. 抑損 Felt sat upon.

establish supremacy by force and not by moral power? There is a saying 'Assist the good and correct the bad, so that the higher and lower classes may be brought together.' Can I apply this saying to him? Is not this the right way of judging Kuan Chung?

Yen Tzu cried over the dead body of Duke Chuang and only retired when the ceremony was over. He is not the kind of man described by the saying 'he who sees what is right to do and does not do it, is a coward.' Look how very bold he was in censuring and reproving his master! His is the character described by the words, 'He aims at faithfulness when he assumes office and corrects his errors when he retires?' If Yen Tzu were alive now, though it were only to crack his whip, and be a driver of his chariot yet would I delight in serving him.

太史公曰。吾讀管氏牧民山高乘馬。輕重九府。及晏子春秋。詳哉其言之也。既見其著書。欲觀其行事。故次其傳。至其書。世多有之。是以不論。論其軼事。管仲世所謂賢臣。然孔子小之。豈以爲周道衰微。桓公既賢。而不勉之至王。乃稱霸哉。語曰。將順其美。匡救其惡。故上下能相親。豈管仲之謂乎。方晏子伏莊公尸。哭之成禮。然後去。豈所謂見義不爲。無勇者耶。至其諫說。犯君之顏。此所謂進思盡忠。退思補過者哉。假令晏子而在。余雖爲之執鞭。所欣慕焉。

1. 太史公 The office held by Sū Ma Chien, the author. 2. 牧...  
 .....府 Names of five works composed by Kuan Chung. 3. 哉 Interjection  
 of admiration. 4. 次=編 Compose. 5. 軼事 The little known things.  
 6. 哉 Answering to 豈, Can this be his meaning? Yes, I think so. 7.  
 將順 Put up with, follow. 8. 豈.....乎 Is not this the correct way of  
 regarding him? 9. 見義不爲無勇者 Analects first part. He is without  
 courage who fails in doing what is right. 10. 執鞭 To drive—a position  
 assumed by students towards a well loved master.

## II.

### AN EPITAPH ON CH'I-TZU

AN EPITAPH ON CH'I TZU BY LIU TSUNG-YUEN.—Great men generally have three principles of action. These are:—they act correctly in adversity; they give an example to the sacred sages; they reform the people. In Yin there was a pious man named Ch'i Tzu, who was fully furnished with these principles for an example to the world. For this reason K'ung-tzu, in compiling the six classics, took care to notice diligently these points. In the time of Chou, these great principles were so utterly perverted, that the power and majesty of heaven were not sufficient to restore them to order. The words of the sacred sages were without good effect. For any one to brave death and give up his life in stemming the tide of anarchy, would be the perfection of excellence, but it would not profit his country. Therefore he (Ch'i Tzu) did not do this. To preserve one's life (by leaving one's country, rather than dying as a martyr) in order to continue the family line, is also the perfection of excellence. But as this would have ruined the country he would not consent to leave. There have been instances of those who have acted in both these ways. Ch'i Tzu preserved his wisdom, during the intricacies of court life. He hid his plans and was put to shame by imprisonment and bondage; though apparently stupid, he did not act wrongly: indifferent, he was not thoughtless—so in the I Ching it is recorded that Ch'i Tzu's wisdom and peace fulfilled the saying, "Great in tribulation." With the change of the times and the improved conduct of the people, he issued his great law which became the guide of the sages. The people of Chow, by its means, established social

箕子碑

柳宗元

凡<sup>1</sup>大人之道有三。一曰正蒙難<sup>2</sup>。二曰法授聖<sup>3</sup>。三曰化及民。殷有仁人曰箕子<sup>4</sup>。實具茲<sup>5</sup>道。以立於世。故孔子述六經之旨。尤殷勤焉。當紂<sup>9</sup>之時。大道悖亂。天威之動不能戒。聖人之言無所用。進死以併命<sup>10</sup>。誠仁矣<sup>11</sup>。無益吾祀<sup>12</sup>。故不爲委身以存祀。誠仁矣<sup>13</sup>。與亡吾國。故不忍。且是二道有行之者矣。是用保其明哲<sup>15</sup>。與之俯仰<sup>16</sup>。晦是模範。辱於囚奴。昏而無邪。隕而不息。故在易曰。箕子之明夷<sup>17</sup>。正蒙難也。及天命既改。生人以正。乃出大法。用爲聖師。周人得以序彝倫<sup>18</sup>而立大

1. 凡大人之道有三 Fan is often used in introducing a general statement. 2. 正 This partakes of an abstract noun. 3. 蒙 Verb. 4. 仁人 Confucius gave Ch'i Tzu this honourable title. 5. 曰 Dative of name—named. 6. 具 Replete with; completely endowed with. 7. 茲道 The three contents mentioned previously. 8. 殷勤 Specially attentive on. 9. 紂 The last king of Yin. He was brother of Viscount Ch'i. 10. 進死以併命誠仁矣: Subjunctive mood. If any were rash enough to remonstrate with the king, etc. 11. 併 And: at the same time. 12. 無益吾祀 Wu refers to Ch'i Tzū: Shih="The altars," i.e. one's country. 13. 委身 In contrast with 進死: He is more diplomatic than to court certain death. 14. 與亡吾國 Though he did not court death, yet he refused to be a party to evil government. 15. 明哲=明哲保身. 16. 俯仰 To look up and down. To have no mind of one's own. To stare as an idiot. Also to go in and out. 17. 明夷 To have wisdom and peace. This is possibly why it was used as the thirty-sixth diagram. 18. 彝倫 Human principles.

order and promulgated the great code of state. Therefore is it said in history that they waited for the restoration of Ch'i Tzu before they obtained the great code (Hung Fan). This proves the saying "His method was the guide of the sages." When appointed prince of Chosen, he promulgated his principles and taught the people, so that virtue was universal and bad manners ceased: and by the example of one man, the whole land was entirely transformed. Through the wide diffusion of the culture of our ancestral kingdom of Yin, the barbarian became civilized and adopted the ways of China—this proves the saying "He reformed the people."

By the introduction of these great principles, all united in his noble person, into the Universe of Nature, Ch'i Tzu obtained an abiding way. Oh! what a great man!

Alas! before the times of Chow and the fall of Yin, Pi Kan had died, and Wei Tzu had fled. Before Chow's cup of evil was full and his death had come, Wu Keng considered how he might save the empire. But without the right man, who was there to help and restore true principles? Possibly he invited Ch'i Tzu. At any rate, this teacher's (Ch'i Tzu) patient biding of his time, showed that he had a purpose in his method.

典。故在書曰。以箕子歸作洪範。法授聖也。及封朝鮮。推道訓俗。惟德無陋。惟人無遠。用廣殷祀。俾夷爲華。化及民也。率是大道。藁于厥躬。天地變化。我得其正。其大人歟。於虜當其周時未至。殷祀未殄。比干已死。微子已去。向使紂惡未稔而自斃。武庚念亂以圖存。國無其人。誰與興理。是固人事之或然者也。然則先生隱忍而爲此。其有志于斯乎。唐某年某月某日。作廟汲郡。歲時致祀。

1. 以=俟. 2. 朝鮮 The old name for Korea: now resuscitated by Japan. 3. 於虜=嗚呼. 4. 殄 To fall as an empire. 5. 比干, 微子, 箕子, 武庚 Famous statesman of the Yin dynasty. 6. 向使 Before, previously. 7. 稔 Ripe: (The cup of iniquity is) full. 8. 其人 Chi, strong demonstrative: that kind of man. 9. 與 For, on behalf of country. 10. 汲 In Honan. 11. 致祀 To sacrifice.



**III.**  
**A CENOTAPH**  
**IN THE**  
**TEMPLE OF HAN WEN KUNG, CHAOCHOW**

A common man sometimes, may be a teacher to all eternity, and the word of a genius may be a guide to the whole world. All these have something whereby to assist the operations of heaven and earth, and affect the changing fortunes of prosperity and adversity which befall men. At birth they become the incarnations of some purpose: after death they still carry it out. Therefore Shou and Lu were descended from the mountain spirits, and Fu Yu became one of the stars after death. We must not conclude that these stories, coming down from old times, are untrue. Mencius said "I nourish well the boundless life within." This life dwells in common mortals and fills up all the spaces of heaven and earth. When it suddenly appears, the glory of kings and princes is as nothing in presence of it. Neither the wealth of Chu nor the riches of Chin can compare with it. Neither the bravery of a Pan or a Yu nor the oratory of Yi or Ching count for anything. What gives it its value? The reason must be in the fact that it needs no adventitious forms to establish it; nor does it rely on force to operate. It does not depend on life for its perpetuation, and does not perish with the onset of death. Hence in heaven it makes a constellation, and on earth it is a river and mountain. Invisible it is a spirit, and when it becomes visible it is mortal again. This is very simple, and should occasion no surprise.

潮州韓文公廟碑

蘇軾

匹夫而爲百世師。一言而爲天下法。是皆有以  
參天地之化。關盛衰之運。其生也有自來。其逝  
也有所爲。故申呂自嶽降。傅說爲列星。古今所  
傳。不可誣也。孟子曰。我善養吾浩然之氣。是氣  
也。寓於尋常之中。而塞乎天地之間。卒然遇之。  
王公失其貴。晉楚失其富。良平失其智。賁育失  
其勇。儀秦失其辯。是孰使之然哉。其必有不依  
形而立。不恃力而行。不待生而存。不隨死而亡  
者矣。故在天爲星辰<sup>13</sup>。在地爲河嶽。幽則爲鬼神。  
而明則復爲人。此理之常。無足怪者。自東漢以

1. 而 A disjunctive conjunction. 2. 參=化. 3. 有自來 There is a definite reason. 4. 申呂嶽降 Shen and Lu, ministers of the Chow dynasty. Yü refers to the five mountain ranges of China. 5. 傳說列星 Fu Yu, a prime minister of the Shang dynasty. Lieh hsing, the twenty-eight constellations which play a great part in the geomancy of the Chinese. 6. 是氣也 The form implies that the writer is about to expound the meaning of Ch'i, 7. 寓於 Concentrate on one point. 8. 塞乎 Fills the vast expanse of heaven. 9. 晉楚 Two kingdoms reputed to be very wealthy. 10. 賁平, 張賁, 陳平 Three very learned men and warriors in the Han dynasty. 11. 賁, 育 Two martial men of the Chow dynasty. 12. 秦 name 蘇秦, 儀 names 張儀 13. 星辰.....人 The manifestation of 浩然之氣 as stars, mountains, and men. Life everywhere.

From the Eastern Han dynasty downward, truth decayed, literature degenerated, and heresies were rife. They failed to remedy these conditions, even during the prosperous reigns of Chin Kwan and Kai Yuan of the Tang (dynasty) assisted though they were, by Tang, Tu, Yao and Sung. But Han Wen Kung, who rose from the ranks, (from the common people) easily warded off the heresies single-handed; and the people of the whole empire followed him willingly, and returned again to the truth. Three hundred years have elapsed since then. By the revival of learning he rescued the eight dynasties from decay, and with his "Tao" assisted the whole empire out of the slough: through his fidelity, he dared the anger of the emperor, and his valour was enough to capture armies. Is this man not the co-worker of heaven and earth, does he not influence the prosperity and adversity of a nation? His virtue alone abides pre-eminent.

I have often thought about the difference between heaven and man and it may be said that man is capable of anything both good and bad: but heaven will not tolerate unrighteousness. Even a king or a prince may be deceived by cleverness; but Tang Yu (a kind of fish) is not to be deceived; force may conquer an empire; but the heart of a single man or woman cannot be thus won. Therefore, the great sincerity of Han Wen Kung could open the clouds of Hung Shan, but it could not convert the deluded mind of Hsi An Chung; it could tame the fierce crocodiles, but it could not stop the slanders of Huang Fu Po and Li Fen Chi; it inspired confidence in the people of Chaochow, who built him a temple and sacrifice to him continually, but it could not assure safety, even for one day, in the Imperial Court. For what he could do, was to carry out the principles of heaven but what he could not do, was to stop the spite of man.

At first the people of Chaochow had no education; he employed Chao Teh, a man of the third degree, to teach them. Henceforth the scholars of Chaochow have been

來。道喪文弊。異端並起。歷唐貞觀<sup>1</sup>開元之盛。輔以房<sup>2</sup>杜姚宋而不能救。獨韓文公起布衣。譚笑而麾之。天下靡然從公。復歸於正。蓋三百年於此矣。文起八代之衰。而道濟天下之溺。忠犯人主之怒。而勇奪三軍之帥。此豈非參天地。關盛衰。浩然而獨存者乎。蓋嘗論天人之辨。以謂人無所不至。惟天不容僞。智可以欺王公。不可以欺豚魚。力可以得天下。不可以得匹夫匹婦之心。故公之精誠。能開衡山之雲。而不能回憲宗<sup>12</sup>之惑。能馴鱷魚之暴。而不能弭皇甫鎛<sup>13</sup>李逢吉之謗。能信於南海之民。廟食百世。而不能使其身一日安於朝廷之上。蓋公之所能者天也。其

1. 貞觀, 開元 Two reigns in the Tang dynasty. 2. 房元齡, 杜如晦, 姚崇, 宋璟 Four great Prime Ministers of the Tang dynasty. 3. 起布衣 Risen from the ranks. In ancient time, the classes had styles and qualities of dress. 4. 譚笑 In Biog. Dict. p. 256 Giles translates this "derisive sneer." This is wrong. The idea is that Nan Yü silenced these heresies with a word and a smile, i.e. most easily. 5. 忠犯 Chinese loyalty is often illustrated and seen in the opposition offered by the minister to the policy of the prince. 6. 人主 Emperor. Lord of men: different from 主人. 7. 此豈非.....者乎. This response to the corresponding initial proposition marks excellence of style. 8. 天人=天理 and 人欲. 9. 豚魚 From the I Ching. The idea seems to be that this is a part of the natural order, Tien Li, and therefore not to be deluded or deceived. One expositor says these are the names of two Kingdoms. 10. 得天下.....得匹夫匹婦 i.e. the first is obtained by the ability of man, and the second that you must win the allegiance of man by natural processes, i.e. by right and not by might. 11. 開衡山雲 Hung Shan in Hunan. Probably implies that his prayer cleared the dull and rainy days of Yunnan. 12. 憲宗之惑 The heresy of Hsien Tsung i.e. accepting Buddhism. Han Yü wrote a renowned essay on this. 13. 皇甫鎛, 李逢吉 Contemporaries but opponents of Han Yü.

known by their solid learning and sound ethics, and not only they but even the common people, who it is well known, are easily governed. Well might we believe what Confucius said: "When a man of high station is well instructed he loves men, when a man of low station is well instructed he easily obeys." The people of Chaochow so worshipped him, that they must needs sacrifice food to him, and in the time of flood and drought, sickness, plague and everything that calls for intercession, they prayed to him.

His Temple was formerly built behind the prefect's Yamen, and the people complained of the inconvenience of access. The former prefect intended to ask the government to build a new temple on another site but he was not successful. In the fifth year of Yuan Yu, Wang Chan Ti, a metropolitan official, became the prefect. What he accomplished in the way of educating and ruling the people he accomplished through taking Han Wen Kung as model. Feeling that the people all rejoiced under his rule, he issued a proclamation saying "Those who wish to rebuild the temple of Han Wen Kung let them hear my words." And the people flocked around him and carried out his plan gladly. They chose a piece of land seven li south of the city, and within a year the building was completed.

Some say that he was banished ten thousand li from home to Chaochow and before he had stayed there a year he returned; if it be that he still had consciousness after death, surely his thought would not dwell on Chao alone! Most certainly his spirit is just like the diffusion of water in the earth, it pervades everywhere under Heaven. But the people of Chaochow believe in him and think of him so deeply and earnestly that they seem to see his ghost, when they sacrifice. Supposing you dig a well and find a spring, would it be right to say that water exists only in this one place?"

In the first year of Yuan Fen, the Emperor conferred on him the rank of Earl of Ch'ang Li, therefore, the temple is

所不能者人也。始潮人未知學。公命進士趙德爲之師。自是潮之士皆篤於文行。延<sup>1</sup>及齊民。至於今號稱易治。信乎孔子之言。君子學道則愛人。小人學道則易使也。潮人之事公也。飲食必祭。水旱疾疫。凡有求必禱焉。而廟在刺史公堂之後。民以出入爲艱。前太守欲請諸朝。作新廟。不果。元祐五年。朝散郎王君滌來守是邦。凡所以養士治民者。一以公爲師。民既悅服。則出令曰。願新公廟者聽。民懽趨之。卜地於州城之南七里。期年而廟成。或曰公去國萬里而謫於潮。不能一歲而歸。沒<sup>10</sup>而有知。其不眷戀於潮也審矣。軾曰不然。公之神在天下者。如水之在地中。無所往而不在也。而潮人獨信之深。思之至。焄蒿悽愴。若或見之。譬如鑿井得泉。而曰水專在是。豈理也哉。元豐元年。詔封公

1. 延及 To spread over, throw. 2. 刺史 An ancient office corresponding to the modern Chih fu. 3. 諸=於. 4. 不果 In vain, fruitless. 5. 元祐五年 The fifth year of Yuan Yu (Sung dynasty). 6. 朝散郎 A police official. 7. 養士治民者 Cho=法. 8. 期年 One year, read Chi, cp. 一期 one year. 9. 謫 To degrade in rank. 10. 沒而有知 Cp. the common saying 沒而無知 both representing two schools of thought, one in favour of immortality, the other against. 11. 焄蒿悽愴 To keep in mind the memory of the dead, and grieve for them.

now called the temple of Han Wen Kung, Earl of Ch'ang Li, and the people of Ch'ao ask me to write the history connected with this temple to be carved on a stone-tablet. This I therefore do, and also compose a poem which the people may sing during their worship.

He, in his former state, rode on the dragon in the regions of the white clouds;

He spread out the milky way with his hands and thus displayed the hosts of heaven.

Tien Sun (a constellation of stars, which is also called by the name of weaving girl) wove his clothes with the brilliant clouds.

Floating, he swept down on the wind from the side of God; and came

Down to this filthy world and swept away its chaff.

He travelled westward to Hsien Tai and eastward reached Fu Sang;

All the grass and trees were illumined and glistened in his light.

He ran a race with Li and Tu, a rival and a compeer; Cheh and Ti, streaming with sweat, raced and became prostrate.

Blinded and burned by his light, no one dared to look on him.

He wrote a discourse against Buddhism and remonstrated with the Emperor;

He had to visit the South Sea, and inspect the Heng Mountain and the Hsiang River;

He passed by the Chin Yi Mountain of Sung and mourned for Yin and Huang.

Tsu Yun (Neptune?) the god of the South Sea went before him and Hai Yeh the sea spirits dared not appear;

He ordered the crocodiles, as if he were only driving sheep;

昌黎伯。故榜曰昌黎伯韓文公之廟。潮人請書其事  
於石。因爲作詩以遺之。使歌以祀公。其辭曰。公昔騎  
龍白雲鄉。手抉雲漢分天章。天孫爲織雲錦裳。飄然  
乘風來帝旁。下與濁世掃秕糠。西游咸池略扶桑。草  
木衣被昭回光。追逐李杜參翺翔。汗流籍湜走且僵。  
滅沒倒景不得望。作書詆佛譏君王。要觀南海窺衡  
湘。歷舜九疑弔英皇。祝融先驅海若藏。約束蛟鱷如

1. 榜 Verb the horizontal inscription on a board. 2. 書 To write. Compose. 3. 因 Because I wrote the mural inscription I also write this poem. 4. 遺之 Gave him. The poem, is a seven verse rime. 5. 白雲鄉 Embodied in the cloud. Hsiang is a likeness. 6. 天孫=織女. 7. 咸池 The extreme West, where the sun sets. 8. 略 To arrive quickly. 9. 扶桑 The Orient. 10. 衣被 Universally. 11. 李杜 Two great poets. 12. 翺翔 Metaphor from birds sporting together as they fly. 13. 籍湜 Two opponents of Han Yü. 14. 倒景 Find a trace of. 15. 九疑 Burial ground. 16. 英皇 Two daughters of Yao Ti.



God grieving that the Heaven had no man of ability,  
Sent the sorcerer Wu Yang to call him away, by his  
singing.

Sacrificing with animals and finding the auspicious day  
from fowls, I offer up my libation.

Mayst thou eat the red lichees and yellow bananas.

Thou couldst not remain longer! For this I weep;

Hover (brood) above and descend thou deified spirit  
with thy flowing hair on this great wilderness of a  
world.

NOTES:—The first three stanzas describe his spiritual being in a former state and his natural talent of writing. The fourth and fifth relate how he was sent by God to rebuke and correct the world. The sixth and seventh speak about his influence penetrating and extending into every place. The eight, ninth, and tenth describe how his words and virtuous character were so great and high, as to leave him without a rival. The eleventh, twelfth and thirteenth describe how he was banished to Chao-chow, and what historic places he passed, en route. The fourteenth and fifteenth state how his virtuous conduct moved God and the spirits, and his dignity tamed wild beasts. The sixteenth and seventeenth mean that he died and returned to God. The eighteenth and nineteenth speak about the sacrifice in the temple. Flowing hair is the sign of saintliness.

髮下大荒。滂。翩然被<sup>3</sup>少留我涕蕉黃。公不餐荔丹與羞我觴。於犧牲雞卜招遣巫<sup>2</sup>陽。下傷謳吟。無人帝悲驅羊鈞<sup>1</sup>天

1. 鈞天 High Heaven. 2. 巫陽 Name of a wizard who could control demons and give immortality. 3. 被髮 Flowing and dishevelled hair—a sign of renouncing the world: Saintliness.

**GUIDE  
TO  
EDUCATION AND SELF-CULTURE**

**PART I.**

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**I.**

**INTRODUCTION  
TO  
THE GREAT LEARNING**

**II.**

**WHAT THE CHILDREN OUGHT TO KNOW**

**III.**

**ADVICE TO STUDENTS**

**IV.**

**THE INSTRUCTIONS OF MASTER CHU**

**V.**

**ON THE METHODS OF STUDY**

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**O TESTIMONIUM  
ANIMAE NATURALITER CHRISTIANAE**

**TERTULLIAN.**

## I.

### INTRODUCTION TO THE GREAT LEARNING

The Great Learning is a course of study used by the ancients in teaching advanced students.

From the time that heaven begat men, there has been no nature which was not possessed of benevolence, justice, reverence, and understanding. Still it is quite true that all have not been endowed with equal capacities, and so it is not all that have such a knowledge of the contents of their nature, as to make it perfect by training. But sometimes a genius of understanding and ability appears, who can command all the capacities of his nature, and who becomes by the certain decrees of God, a prince and leader of the multitude. He is raised to rule and teach men and lead them into the possession of their own natures. So we have Fu Hsi, Shen Neng, Huang Ti, Yao, and Shun, great men who exhibited the mind of Heaven, and established first principles for human guidance. This is the reason also for the appointment of such legislators as the minister of education, and the director of music. Their systems were gradually completed during the golden age of the three dynasties. From that time onwards, there was no place, whether royal palace, city or county, without schools; and all boys, on reaching the age of eight years, from courtiers down to the common people entered the elementary schools. They were taught to sprinkle and sweep the floors: the elements of carriage and deportment, as well as the principles of etiquette, music, archery, driving, composition, and arithmetic. When they reached the age of fifteen, the prince imperial, and all the sons of the Emperor, the young lords, the eldest (or legitimate) sons of men of letters and

大學章句序

朱子

大學之書。古之大學。所以教人之法也。蓋自  
天降生民。則既莫不與之以仁義禮智之性  
矣。然其氣質之稟。或不能齊。是以不能皆有  
以知其性之所有而全之也。一有聰明睿知能  
盡其性者。出於其間。則天必命之以爲億兆  
之君師。使之治而教之。以復其性。此伏羲神  
農黃帝堯舜所以繼天立極。而司徒之職。與  
典樂之官。所由設也。三代之隆。其法浸備。然  
後王宮國都。以及閭巷。莫不有學。人生八歲。  
則自王公以下。至於庶人之子弟。皆入小學。  
而教之以灑掃應對進退之節。禮樂射御書  
數之文。及其十有五年。則自天子之元子衆  
子。以及公卿大夫元士之適子。與凡民之俊

1. 章句 It was Chu Tzu who divided the Great Learning into chapter and verse. 2. 大學 Read T'ai hsueh. 3. 蓋=因 It introduces a reason in proof of the previous statement. 4. 則既=已經. 5. 莫不 A double negative forming a positive—a very common construction. 6. 與之以 Endowed him with; 以 the sign of the ablative. 7. 或不能齊 Implies that whilst some may be of similar disposition and attainments yet most are unlike. 8. 是以=所以. 9. 有以 To have a method by which: the wherewith to get knowledge. 10. 聰明 The cleverness that comes from the organs of sense: whilst 睿知 is that which is inborn, inherent ability of the mind. 11. 君師 Prince and Sage, such as, Yao and Confucius, corresponding to 治教. 12. 此 Hence: adducing proof of the foregoing by the examples quoted. 13. 伏羲神農黃帝堯舜=五帝 The first discovered the 8 diagrams: the second the art of clothes making: the third the art of war. 14. 繼天 To reveal the mind and purpose of Heaven. 15. 立極 To establish first principles. 16. 司徒之職 The office of education. 17. 典樂之官 The superintendent of music. 18. 浸備 Completed, perfected. Note the metaphor, completely immersed in. 19. 以及=及. 20. 人生 Sheng is a verb=lived. 21. 十有五 有=又. 22. 元士 Men of letters in office. Hence the name 士大夫 arose from the division made here. 23. 適子 May mean either grown up boys, or, the sons of the legal wife.

the promising sons of the people entered the university, where they were taught philosophy, the principles of morals, self-culture and the government of men. This is the origin of the classification of schools.

Now as schools were thus widely established, and as the details in the system of teaching were also so choice and good, being founded on the practical experience of the prince himself, an experience which was gained in the ordinary affairs of life, in the five relationships, therefore the people of those times learned what they should learn. There was no one ignorant of his true character and the responsibility of his position; every one gladly did his part in the duties of life. This is the reason for the splendid government and happy manners of the people in the golden times of long ago. It also supplies the explanation of the failure of later times to attain this goal. Why did Chou crumble into dust? Because there was no Sage-emperor on the throne: education was neglected, civilization was barbarous: manners were hollow and stupid. Then a man of the princely nature of Confucius could command no throne or chair to carry out his principles of government and education. Whereupon he adopted the method of the former kings, and expounded his principles and handed them down to enlighten the coming ages.

Primarily the books Ch'u Li, The Canon of Etiquette, Shao I, Manners for the Young, Nuei tze, Rules for Women, Ti tzu chih, The Duty of Youth, were for graded use in the elementary school. But the book under review was prepared for those who had finished the primary course, and outlines the principles of a university. A cursory view will show you that it deals in large principles, and a careful study will prove that details are fully treated. Of the three thousand students there was no one who did not listen to its exposition; but Tseng alone appreciated its truth. So he wrote a commentary to expound his views. After the death of Mencius,

秀。皆入大學。而教之以窮理正心修己治人之道。此又學校之教。大小之節所以分也。夫以學校之設。其廣如此。教之之術。其次第節目之詳。又如此。而其所以爲教。則又皆本之人君躬行心得之餘。不待求之民生日用彝倫之外。是以當世之人無不學。其學焉者。無不有以知其性分之所固有。職分之所當爲。而各俛焉以盡其力。此古昔盛時。所以治隆於上。俗美於下。而非後世之所能及也。及周之衰。聖賢之君不作。學校之政不修。教化凌夷。風俗頹敗。時則有若孔子之聖。而不得君師之位以行其政教。於是獨取先王之法。誦而傳之。以詔後世。若曲禮少儀內則弟子職諸篇。固小學之支流餘裔。而此篇者。則因小學之成功。以著大學之明法。外有以極其規模之大。而內有以盡其節目之詳者也。<sup>10</sup>三千之徒。蓋莫不聞其說。而曾氏之傳。獨得其宗。於是作爲傳義以發其意。及

1. 人君 The Emperor. 2. 心得 To give the idea of being an expert. 3. 彝倫 The five relationships. 4. 固 By nature; originally. 5. 俛焉 The Scholar, i.e. the man who ever bends his head over his books. 6. 所及 Chi is a verb. 7. 凌夷 To deteriorate. 8. 則有若 Even a man like Confucius i.e. Confucius himself. 9. 支流 Branches from the main stream. 10. 三千之徒 The personal disciples of Confucius.

no one transmitted the teaching, and though the book existed it was known only to a few. From that time to the present, the vulgar scholars continued to learn by rote; they studied, wrote poems and essays, though this involved double the work of the primary course, yet it was valueless. The heretical teachings on extinction and extermination (Buddhism) may be more plausible than the Great Learning, but it is altogether untrue. Further you have those who babble about military strategy, gaining glory by subtle arts (astrology), all which spring from selfish ambitions, and diabolical schemes: and the hundred other factions with plans that would lead astray the world, beguile the people, and frustrate the operations of benevolence and justice, arising in promiscuous confusion. These prevent the superior (serious) man acquiring the fundamentals of the great teaching, and the rustics from obtaining the blessings of good government. The truth is darkened and obscured, overtaken as it were by an obstinate disease, until it reached the depth of degradation, in the times of the five dynasties. But the doom of heaven never ceases to revolve. It comes and goes: it goes and comes. And so there arose the dynasty of Sung, glorious in virtue, with its luminous rule and teaching. Thereupon there appeared the two brothers Cheng in Honan who were able to take on the work transmitted by Mencius, and who were really the first to give due weight to this book and exhibit its contents. They again arranged the text and divisions and expounded its leading ideas. When this was done the methods of ancient education and teaching, the gist of the classics of the sages, and of the books of the wise men were again presented, with much brilliancy, to the world. Although I have no ability, yet fortunately, from a personal study of these old masters, I have some apprehension of their teaching. As to the book, it is very incomplete, and forgetting my own deep lack, I venture to edit and arrange it, and even insert my own unworthy and borrowed thoughts to fill up the gaps, in

孟子沒。而其傳泯焉。則其書雖存。而知者鮮矣。自是以來。俗儒記誦詞章之習。其功倍於小學。而無用。異端虛無寂滅之教。其過高於大學。而無實。其他權謀術數。一切以就功名之說。與夫百家衆技之流。所以惑世誣民。充塞仁義者。又紛然雜出乎其間。使其君子不幸而不得聞大道之要。其小人不幸而不得蒙至治之澤。晦盲否塞。反覆沉痼。以及五季之衰。而壞亂極矣。天運循環。無往不復。宋德隆盛。治教休明。於是河南程氏兩夫子出。而有以接乎孟氏之傳。實始尊信此篇而表章之。既又爲之次其簡編。發其歸趣。然後古者大學教人之法。聖經賢傳之指。粲然復明於世。雖以熹之不敏。亦幸私淑而與有聞焉。顧其爲書猶頗放失。是以忘其固陋。采而輯之。間亦竊附己

1. 無用 Because attention was paid to literary form rather than the principles indicated. 2. 虛無 i.e. The Taoistic fundamental of Naturalism—Don't Strive. 3. 寂滅 The Buddhist detachment and extinction of feeling. The annihilation of clinging. 4. 高 Sarcastic: implying that these tenets were abstruse and useless. 5. 五季 The five dynasties. Chi used rather than tai implying the anarchy of the times. Tai used only of ordered times. 6. 次 Verb. Arrange in order. 7. 歸趣 Kuei implies get right home to the meaning. 8. 聖經 The Standard Classics, as the works of Confucius. 9. 賢傳 The works of writers not on a par with Confucius. 10. 指 Meaning, teaching, method. 11. 熹 The Christian name of Mr. Chu, the author. 12. 私淑 Said by disciples of the Master, who has never been seen; as Christians say of Christ. 13. 與 Within the circle, number. 14. 顧=但 Seldom used in this sense. 15. 其爲書 Stress on shu. It indicates quality. A common construction. 16. 猶=尙. 17. 放失 incomplete, imperfect. 18. 固陋 Stupid. Talents unopened. 19. 竊附 I have inserted my "cribbings" from other sources.



the hope that a better man will correct my work later on. I am very conscious that I am unworthy to have attempted this, and can offer no excuse. Still it may not be without some help to the country in the advance of civilization and the correction of manners, and to the students as a guide to self culture and the government of men.

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意。補其闕略以  
俟後之君子。極  
知僭踰。無所逃  
罪。然於國家化  
民成俗之意。學  
者修己治人之  
方。則未必無小  
補云。



## II.

### WHAT THE CHILDREN OUGHT TO KNOW

**INTRODUCTION.**—The child should be first taught how to put on his, or her clothes, cap, and shoes; then how to speak, walk, and run; and later how to sprinkle, sweep, and clean; and afterwards how to study, write, and other, even the minutest, details of what a child should do. Now I write out every point in a tract which I call “What the children ought to know.”

With regard to self-culture, cultivation of the mind, serving one's parents and sociality, together with the investigation of the principles of things and the full development of one's nature, we have the teaching of the sages which should be clearly studied, and each point ought to be acquired step by step. I will not speak of these for the moment.

**PREFACE BY HUNG MOU.**—In my opinion, these two selections define the leading subjects of study and regulate the aims of the students. But the beginner should start with what can be known and done easily, and be led thus to enter the gate of knowledge. Therefore, when Chu tzu wrote his Minor Learning, he selected only what was necessary for daily life and lessons by which the children could be easily led, and formed these into a book called “What the Children Ought to Know,” in order to lead them in the right way. The duty of every office and the rule of every action, however small and minute they be, may protect a child's mind from becoming profligate, may nourish his virtuous nature, and be the leading steps in his future progress and advancement. I wish those who are fathers and elder brothers would not regard these things as trifling knowledge, and would teach them strictly to the infants. Those who are children and younger brothers should not lightly regard them or consider them to be unworthy of knowing, and they should not listen to them with indifference.

**FIRST. CLOTHES, CAPS, AND SHOES.**—Speakingly generally, every one should first make his personal appearance correct

朱子童蒙須知

夫童蒙<sup>1</sup>之學。始於衣服冠履。次及言語步趨。次及灑掃<sup>2</sup>涓潔。次及讀書寫文字。及有雜細事宜。皆所當知。今逐目條列<sup>4</sup>。名曰童蒙須知。若其修身治心。事親接物。與夫窮理盡性之要。自有聖賢典訓<sup>5</sup>。昭然可考。當次第曉達。茲不復詳著云。

宏謀按前二篇爲學者定其綱宗。端<sup>6</sup>所祈嚮。而蒙養從入之門。則必自易知而易從者始。故朱子既嘗編次<sup>8</sup>小學。尤擇其切於日用。便於耳提面命者。著爲童蒙須知。使其由是而循循焉。凡一物一則一事一宜。雖至纖至悉。皆以閑其放心。養其德性。爲異日進修上達之階。卽此而在矣。吾願爲父兄者。毋視爲易知而教之不嚴。爲子弟者。更毋忽以爲不足知。而聽之藐藐<sup>10</sup>也。

1. 童蒙 T'ung youths of about ten: meng children, infants. 2. 涓潔 To clear and put in order: tidy up. 3. 逐目 Under each head. 4. 列 To arrange, set out. 5. 典訓 Standard of teaching. 6. 端所祈嚮=目的 Ch'i prayer. Hsiang the objective. 7. 蒙養 The order cannot be reversed to yang meng, this canon was fixed by the I Ching. 8. 小學 Name of a famous book by Mr. Chu. 9. 一宜 One by one "the oughts" (n.). 10. 藐藐 Carelessly. To regard as of no importance.

and proper. Such things as cap, turban, clothing, shoes and stockings should be carefully kept in order: they should be clean and neat. My ancestors always told their children saying, "Man has three fastenings, that is, the fastening of the head, the fastening of the loin, and the fastening of the feet." The meaning of "head" is the turban, or the tufts of hair on the head of a boy; of "loin" the cloth or girdle to tie the loins; of "feet," the shoes and stockings. These three should be tightly fastened and should not be in disorder. When they are dishevelled, your body will be slovenly and ungraceful; and you will not command the respect of people.

Whenever you put on your clothes, you must first pull the neck and the front part of your clothes straight and tie the two lapels. The ribbons (now we use buttons) should not be wanting. In eating, you should take care of them and not let them be soiled. In walking you should take care that they do not get dirty.

Whenever you take off your clothes, you should fold them neatly and nicely and put them in the box. If you do not throw them about anyhow, they will not be soiled by dust and dirt; and it will be very easy to find them, and they will not be scattered and lost. If they have been worn too long, you cannot help having them soiled, so they should be often washed. If they are worn-out or torn, they should be mended at once. It does not matter if they are patched over and over again. You ought to consider cleanliness above all else.

Whenever you are washing your face, you should cover and protect the collar of your clothes with a towel, and fold and tie up your sleeves, and not let them get wet.

Whenever you attend to some manual labour you should take off your overcoat, and wear short and common clothing, which, also, should be protected carefully from becoming torn and dirty.

衣服冠履第一

大抵爲人。先要身體端整。自冠巾衣服鞵襪。皆須收拾愛護。常令潔淨整齊。我先人常訓子弟云。男子有三緊。謂頭緊。腰緊。脚緊。頭謂頭巾。未冠者總髻。腰謂以條或帶束腰。脚謂鞵襪。此三者要緊束。不可寬慢。寬慢則身體放肆不端嚴。爲人所輕賤矣。凡著衣服。必先提整衿領。結兩衽紐帶。不可令有闕落。飲食照管。勿令污壞。行路看顧。勿令泥漬。

凡脫衣服。必齊整摺疊。箱篋中。勿散亂頓放。則不爲塵埃雜穢所污。仍易於尋取。不致散失。著衣既久。則不免垢膩。須要勤勤洗滌。破綻則補綴之。儘補綴無害。只要完潔。

凡盥面。必以巾帨遮護衣領。卷束兩袖。勿令有所涇。凡就勞役。必去上籠衣服。只著短便。愛護勿使損污。

1. 未冠者 Kuan, Twenty years old: Come of age: The time to cap (toga.). 2. 以條 The two words form one noun, A wide girdle. 3. 箱篋 Box (wooden) and chest (bamboo). 4. 著衣 Read Cha I, To dress. 5. 勞役 Hard work. 6. 上籠 Lung, the garments on the upper part 上 of the body.

All clothes which you put on in the day-time should be changed when you go to sleep at night: then the fleas and lice cannot hide in them, and they will not be worn out before their time. If you do so, not only will your demeanour be imitated, but you will also economise in your dress. An Tzu's fox fur coat lasted thirty years; though his intention was to teach the common people frugality yet it is evident too that he knew how to take great care of his things.

The above shows the importance of dressing one's self. Do not lightly regard it.

SECOND. SPEAKING AND WALKING.—All of you who are sons and younger brothers, should always speak in a low tone and without excitement. Speak carefully and slowly. Do not speak with a loud voice nor be clamorous and noisy; do not speak idle words nor make any jest of any one. When your father, or elder brother, or your senior, has something to teach and to correct you, you must bow down your head to hear him, and must not be angry nor give an impolite reply. When your superior has something to reprove you for, though it may be that he has misunderstood, you must not at once argue the matter but bear it silently, for a moment. Some time afterwards, you may carefully explain the matter, little by little, state your case, and say, "The matter I think was this: a little while ago you must have suddenly forgotten," or "Just now you did not give full consideration." In doing this you will have shown no disobedience; and the rights of the case will be self-evident. With regard to intercourse with friends, you should act in like manner.

Whenever you hear of anybody doing some wrong, or that the slaves or servants have committed an offence, you ought to keep it quiet for a time, and not burst out with it; tell them quietly, and not in the heat of the moment, so that they may amend.

凡日中所著衣服。夜臥必更。則不藏蚤虱。不即敝壞。苟能如此。則不但威儀可法。又可不費衣服。晏子一狐裘三十年。雖意在以儉化俗。亦其愛惜有道也。此最飭身之要。毋忽。

語言步趨第二

凡爲人子弟。須是常低聲下氣。語言詳緩。不可高言誼閼。浮言戲笑。父兄長上有所教督。但當低首聽受。不可妄大議論。長上檢責。或有過誤。不可便自分解。姑且隱默。久却徐徐細意條陳云。此事恐是如此。向者當是偶爾遺忘。或曰。當是偶爾思省未至。若爾則無傷忤。事理自明。至於朋友分上。亦當如此。凡聞人所爲不善。下至婢僕違過。宜且包藏。不應便爾聲言。當相告語。使其知改。

1. 飭身 Self control. 2. 誼閼 Boisterous; buzzing noise. 3. 檢責 To point out a fault and reprimand. 4. 姑且 At the time. 5. 久却 Afterwards, corresponding to 姑且. 6. 偶爾=偶然. 7. 若爾 Thus. like this. 8. 便爾 Thereupon.



Whenever you walk or run, have a correct deportment, do not hurry or hop and jump. If parents or superiors call you, you should run quickly towards them; do not be slow.

**THIRD. SPRINKLING SWEEPING AND CLEANSING.**—You, sons and younger brothers, should sprinkle and sweep the floors where you live. Brush and wipe the tables and desks, to make them clean. Books, writings, pens, ink-slabs and the hundred other articles, should be kept in order and neatly. Each has its proper place. After using put each in its proper place. If the books, writings, paper and so forth, in the room which your father, elder brother or teacher uses, have been scattered and disordered, you should very carefully put them in order. You must not use them without permission. Whenever you borrow books from others, you should keep an account of them and their owners, and return them in good time. On the windows, walls, tables, desks and books, you must not write anything. Our teacher often said: ‘Filthy pens and dirty words, will mar the character of the young folk; to write on the table or the ink-slab is like blotching one’s own face. This is not at all becoming or clean.’ You must be very careful about it.

**FOURTH. STUDYING AND WRITING.**—Whenever you study, you should arrange the things on your table or desk, and make them clean, neat, proper and orderly. Then arrange your book properly, adjust your body and face the book. Carefully and slowly look at the characters, heedfully and clearly read them out. Read each character loudly and distinctly. Do not read incorrectly; do not miss one; do not add one; do not turn any upside down, no not even one character; do not force yourself to memorize them, but read the lesson over many times; then you will have them naturally in your mouth and will never forget them. The ancients said: “Read over the lesson again a thousand times, until its meaning is self-evident to you.” The meaning of this expression is,

凡行步趨踰<sup>1</sup>。須是端正。不可疾走跳躑。若父母長上有所喚召。却當疾走而前。不可舒緩。

灑掃涓潔第三

凡爲人子弟。當灑掃居處之地。拂拭几案。當令潔淨。文字筆硯。凡百器用。皆當嚴肅整齊。頓放有常處。取用既畢。復置元所。父兄長上坐起處。文字紙劄之屬。或有散亂。當加意整齊。不可輒自取用。凡借人文字。皆置簿鈔錄主名。及時取還。窗壁几案文字。間不可書字。前輩云。壞筆污墨。瘵子弟職。書几書硯。自黥<sup>3</sup>其面。此爲最不雅潔。切宜深戒。

讀書寫文字第四

凡讀書。須整頓几案。令潔淨端正。將書冊整齊頓放。正身體。對書冊。詳緩看字。子細分明讀之。須要讀得字字響亮。不可誤一字。不可少一字。不可多一字。不可倒一字。不可牽強暗記。只是要

1. 趨踰 i.e., On ceremonial occasions. 2. 瘵子弟職 Spoil the children's good manners. 3. 黥 To blacken the face: from the ancient custom of branding a criminal's face. 4. 頓放 To place. 5. 子細 Colloquialism: The idea is derived from 子 a seed. 6. 牽強暗記 To introduce methods of cramming.

when you read the lesson thoroughly, you need not have anyone to explain, you will be able to understand it yourself. I have said that in studying, we require three things, viz.: presence of mind, presence of eyes, and the presence of mouth. If your mind is not present, your eyes cannot see clearly. If your mind and eyes are not intent on the same thing and in accord with it, though you read the lesson loudly, you can never remember it; even if you do remember, you cannot remember it long. Of these three, the presence of mind is the most necessary. If the mind is present, will your eyes and mouth be absent?

All books should be carefully kept; do not let them be torn, soiled, and dog-eared. It has been said that when Chiang Luh of Chi Yang was reading, even though some urgent business presented itself to him, he would first close and fasten his book, and then go off. This rule should be imitated.

Whenever you write anything, hold the ink high, by its end and rub it vertically: do not let the ink blacken your fingers. Take hold of the pen high up. Outline the characters and write them neatly and regularly. Do not let your fingers touch the brush.

Whenever you write anything, do not think whether you write nicely or badly, but make every stroke vigorous, regular and plain; do not make running hand characters (scribble).

Whenever you write anything, you should be very careful to look at the original copy; do not make any mistakes.

**FIFTH. MISCELLANEOUS AND COMMON AFFAIRS.**—Children ought to get up early and not go to sleep too late. Do not go near any quarrelling or fighting. Do nothing which is useless, such as gambling, keeping birds, playing ball, football, flying kites, etc.

多誦徧數。自然上口。久遠不忘。古人云。讀書千徧。其義自見。謂熟讀則不待解說。自曉其義也。余嘗謂讀書有三到。謂心到眼到口到。心不在此。則眼不看子細。心眼既不專一。却只漫浪誦讀。決不能記。記亦不能久也。三到之法。心到最急。心既到矣。眼口豈不到乎。

凡書冊。須要愛護。不可損污。編摺。濟陽江祿。書讀未完。雖有急速。必待掩束整齊。然後起。此最爲可法。

凡寫文字。須高執墨錠。端正研磨。勿使墨汁汚手。高執筆。雙鉤。端楷書字。不得令手指著毫。

凡寫字。未問寫得工拙如何。且要一筆一畫。嚴正分明。不可潦草。凡寫文字。須要子細看本。不可差訛。

### 雜細事宜第五

凡子弟。須要早起晏眠。

凡誼閔爭閔之處。不可近。無益之事。不可爲。

謂如賭博飲食等事

1. 漫浪 Unsteady like a wave. The mind not fixed. 2. 編摺 To fold and dog-ear a book. 3. 雙鉤 Shuang=the hand and pen. Kou to bend in a little.

With regard to eating and drinking, eat what you have; do not hanker after what you have not, but see that you have plenty of congee and rice to satisfy your hunger.

With regard to fires, do not come too close to them. Not only would your manners be uncomely, but there is a danger of burning or scorching.

Whenever you bow down in salutation, bend your back.

Whenever you speak to your parents, superiors, or friends, you should use your personal name. Whenever you have to mention the name of your superior, do not use his personal name, but say "that gentleman." If he has brothers, you should say Mr. So and So.

Whenever you return after recess, you should salute your teacher with a bow; you should do so, although you have gone out only for a short time.

Whenever you eat food with your superior, you should chew silently and swallow slowly; do not eat or drink noisily. Whenever you eat or drink, do not compare the quantity and quality.

Whenever you wait on your elders, you should stand erect with your hands joined. When they ask anything, be true in your reply and forget not what they tell you.

Whenever you open the door or draw up the curtain, do it slowly and gently; do not do it roughly and brusquely.

Whenever you sit with a company of people, sit straight, and neatly, do not take up too much of the mat.

Whenever you go out with your superior, keep yourself on the right side of the road, but on the left side at home.

Whenever you drink wine, do not get drunken.

Whenever you go to the lavatory, take off your overcoat; when finished wash your hands.

凡飲食。有則食之。無則不可思索。但粥飯充飢。不可闕。

凡向火。勿迫近火旁。不惟舉止不佳。且防焚熱衣服。

凡相揖。必折腰。

凡對父母長上朋友。必稱名。

凡稱呼長上。不可以字。必云某丈。如弟行者。則云某姓某丈。

按釋名弟訓第謂相次第也某丈者如云張丈李丈某姓某丈者如云張三丈李四丈舊注云

凡出外及歸。必於長上前作揖。雖暫出亦然。

凡飲食於長上之前。必輕嚼緩嚥。不可聞飲食之聲。

凡飲食之物。勿爭較多少美惡。

凡侍長者之側。必正立拱手。有所問。則必誠實對。言不可忘。

凡開門揭簾。須徐徐輕手。不可令震驚聲響。

凡衆坐。必斂身。勿廣占坐席。

凡侍長上出行。必居路之右。住必居左。

1. 折腰 This is a famous phrase used in the first place by Tao Yuan-ming, who said he could not bend his back to a superior for five bushels i.e. refused to be an officer. 2. 丈 Higher term than Hsien Sheng. 3. 弟行 Brothers in a family. 4. 言不可忘 Yen=the words of parents. Wang first tone. 5. 斂身 Don't sprawl, and take up too much mat room.

Whenever you walk at night, take a lamp with you, otherwise, do not go out.

With regard to the treatment of the maid-servant and man-servant, be strict, do not titter and laugh with them. In handling plates and crockery be careful, for fear you break them.

Do not approach any place of danger.

Whenever you meet your superior on the road, stand erect, fold your hands together, and run forward quickly to salute him.

When you sleep in the night, use a pillow, and do not cover your head with the bed-clothes.

In eating, when you take a spoon, you should put down the chopsticks, when you take the chopsticks you should put down the spoon. Having finished your meal, put spoon and chopsticks on the table.

There are many subjects in the volume of Miscellaneous and Common affairs. Those subjects I have pointed out, are only a few of them; but they contain the main points. If you can keep and obey these five lessons, you will not fail to be a vigilant and upright man, and you will also be able to study the books of the sages, and enlarge your mind. There is no reason why you should not be classed with the great and virtuous if you make progress in virtue and self-culture. Strive for this.

凡飲酒不可令至醉。

凡如廁必去外衣。下必盥手。

凡夜行必以燈燭。無燭則止。

凡待婢僕必端嚴。勿得與之嬉笑。執器皿必端嚴。惟恐有失。

凡危險不可近。

凡道路遇長者必正立拱手。疾趨而揖。

凡夜臥必用枕。勿以寢衣覆首。

凡飲食舉匙必置筯。舉筯必置匙。食已則置匙筯於案。

雜細事宜品目甚多。姑舉其略。然大概具矣。凡此五篇。若

能遵守不違。自不失爲謹愿之士。必又能讀聖賢之書。恢

大此心。進德修業。入於大賢君子之域。無不可者。汝曹宜

勉之。

1. 疾趨 Run quickly. 2. 寢衣 Bed cover, supposed to be half as long again as the body. Some say it is a night dress. 3. 匙 Spoon. 4. 筯 Chopsticks. 5. 品目 Classification. 6. 謹愿 Respectful and careful. 7. 進德修業 From the I Ching: a much quoted phrase: Te, ethics: Yeh, arts. 8. 汝曹 Tsao implies a crowd, you gentlemen, people.



**III.**  
**ADVICE TO STUDENTS**  
**IN THE**  
**HALL BEAUTIFUL TSANG CHOW UNIVERSITY**

PREFACE BY HUNG MAO. — Nothing is more important than an ideal in education. This all know. But the world generally means by ideal an ambition for honours and name: an aiming at wealth and emoluments. And every boy is misled by this when he starts his studies. Therefore when people boast of good abilities, they really mean no more than a wide reading of books and a liberal composing of essays, and have no further knowledge of such as filial duty, brotherhood, loyalty and fidelity, and their implications. Mr. Chu pointed out that when men had no true ideal it was owing to their seeking honour and riches, rather than truth and justice by their studies. Men want position and a name rather than goodness and virtue. In teaching young men, this should be pointed out clearly to them, that they may gradually tread in the way of the sages. And so this fundamental point of learning is made clear. The ideal should have a proper direction, otherwise it is not the true one, and learning is not real learning.

Mr. Chu says, “if you do not remember the book, study it thoroughly and you will remember it. If the meaning is not clear, think deeply and it will be clear.” It is only where the ideal is not truly created that there can be no hope. Just like the people of our time, they are eager for gain and position, but not for truth and justice. They want to be men of quality, rather than men of goodness. All this is owing to a lack of a true ideal. We should truly think this over and over, and find out the cause of the trouble. When we have done so

朱子滄洲精舍論學者<sup>1</sup>

宏謀按。學莫先於立志。固人盡知之。但世人所謂立志。志科名耳<sup>2</sup>。志利祿耳。每子弟發蒙。即便以此相誘。故所誇材雋。不過泛濫於記誦詞章。而不復知孝弟忠信爲何事。朱子論學者所云。志不立之病。却在貪利祿。不貪道義。要作貴人。不要作好人。教後生。須將此路頭。先與他指點明白。方得迤邐向聖賢一路上去。故是編既示以學之綱。卽不可不正其志所嚮<sup>5</sup>。否則志非其志。學亦非其學矣。

書不記。熟讀可記。義不精。細思可精。惟有志不立。直是無著力處。只如而今貪利祿。而不貪道義。要作貴人。而不要作好人。皆是志不立之病。直須反復思量。究見病痛起處。勇猛奮躍。不復作此等

1. 精舍 House beautiful. 2. 耳 Denotes termination, nothing else, no other. 3. 不復=不更 4. 路頭 Foundation: entrance. 5. 嚮 To tend. 6. 無著力處 Cha li exert strength. 7. 只如而今 This is patois and not wen li.

we should strive and struggle lest we too belong to this class of men. After our emancipation, we shall see that of all the words of the Sages, not one but is true, and then only can we set up our ideal firmly: afterwards, little by little, we advance. Oh, what a life! All you gentlemen do your best. This is not a small game.

人一躍躍出見  
得聖賢所說千  
言萬語都無一  
事不是實語。方  
始立得此志。就  
此積累工夫。迤  
邐向上去。大有  
事在。諸君勉旃。  
不是小事。

1. 一躍躍出 A striking phrase: you jump on to: suddenly find yourself.



## IV.

### THE INSTRUCTIONS OF MASTER CHU

POSTED IN THE

### PEI LU TUNG COLLEGE

PREFACE BY HUNG MAO.—It is my opinion that the object of learning is to make a man. There is no one in the world outside the sphere of the five relationships. Therefore, there is no learning that is untouched by the five relationships. By giving the five teachings a foremost place, Chu Tzu would make clear the aim of learning and point out the important steps in the course from the stage of self-culture to the transaction of affairs and social duties. This would embrace the main elements of learning. It would include every thing of importance without exception. In compiling "The discipline of youth" I specially give this writing a foremost place, with the single object of leading fathers and brothers to know it and have the wherewith to incline their sons and brothers towards its teaching. Tell them that what they know from childhood on the love to parents, respect to elders, is the beginning of manhood, and the foundation of learning. Do not, on any account, destroy and confuse what he intuitively knows, by the popular saying "The object of study is to get a degree." It is a truism that what the ear of the child is accustomed to hear, will also be his conception of the meaning of learning.

Between Father and Son there should be Affection. Between Sovereign and Minister there should be Truthfulness, or Righteousness. Between Husband and Wife there must be Attention to Individual Obligations. Between Old and Young there should be a Proper Order, and Between Friends, Fidelity.

## 朱子白鹿洞書院揭示

公名熹字元晦宋婺源人  
諱曰文配祀十哲

宏謀按學也者。所以學爲人也。天下無倫外之  
人。故自無倫外。五教所以揭明  
學之本指。而因及爲學之序。自修身以至處事  
接物之要。則學之大綱畢舉。徹上徹下。更無餘  
事矣。宏謀輯養正遺規。特編此爲開宗第一義。  
使爲父兄者共明乎此。則教子弟得所嚮方。自  
孩提以來。就其所知。愛親敬長。告以此爲人之  
始。卽爲學之基。切勿以世俗讀書取科名之說。  
汨亂其良知。庶耳所習聞。兒時亦曉然所學爲  
何事。

父子有親。君臣有義。夫婦有別。長幼有序。朋  
友有信。

1. 白鹿洞 The white deer grotto, of which there are many as in Kuling, Foochow. Often used as a study, or Oratory. 2. 宏謀=即陳文恭公。 3. 按=斷定 A preface: introduction: Prologue. 4. 學也者 The subject made up of a participial clause. Yeh cho are to be taken together as a sort of compound auxiliary. 也 emphasizes the theme introduced and 者 may be taken as the suffix, -ing. 5. 五教=Wu lun chih chiao. 6. 因及 Yin conveys a slight logical sequence: trans "on to." 7. 畢=皆備。 8. 徹上徹下 No obstruction in the operations of truth. 9. 更無 Keng emphasizes Wu: In no wise whatever. 10. 輯養正遺規 To compile the Yang cheng i kuei (name of a text book). 11. 開宗 First place in the 第一 first rank. 12. 使爲 To lead those who are, etc. 13. 明乎此 Hu adds emphasis to the subject. It is a preposition=於。 14. 嚮方 Hsiang "facing:" direction, way. Originally implies the four points of the compass.

The foregoing catalogue of the five disciplines is the very one which the Emperors Yao and Shun ordered the minister of instruction Ch'i, to promulgate attentively (reverently). You students must learn these. Further in learning these five disciplines it is to be observed that there are five important methods. These are:—

**Extensive Study; Accurate Inquiry; Careful Reflection; Clear Discrimination; and Earnest Practice.**

The above is the order of learning. Study, Inquiry, Reflection and Discrimination. These four are the means wherewith to investigate the principles of all things.

As to the fifth, the matter of earnest practice, which includes self-culture, management of affairs and the discharge of social duties, there are several points of importance to be kept in mind, such as:—

Let your words be sincere and truthful, and your actions honourable and careful; Repress your anger, restrain your vicious desires, cleave to the good, and correct your faults.

This is the keynote to self-culture.

Conform to Righteousness, and do not hanker after Gain; Seek the Truth and do not hope (plan) for its Rewards.

The above is the keynote to the management of affairs.

What you do not want done to yourself, do not do to Others; When we fail in our Object, we must turn inwards, and examine Ourselves in every point, for the reason of the failure. Do not blame others.

The above is the keynote to social duties.

右五教之目。堯舜使契爲司徒，敬敷五教，卽此是也。學者學此而已。而其所以學之之序，亦有五焉。其別如左。

博學之。審問之。慎思之。明辨之。篤行之。

右爲學之序。學問思辨四者，所以窮理也。若夫篤行之事，則自修身以至於處事接物，亦各有要。其別如左。

言忠信。行篤敬。懲忿窒慾。遷善改過。

右修身之要。

正其誼。不謀其利。明其道。不計其功。

右處事之要。

己所不欲。勿施於人。行有不得。反求諸己。

右接物之要。

熹竊觀古昔聖賢所以教人爲學之意，莫非使之講明義理，以

1. 敬敷五教 Ching an adv.: Fu a verb. 2. 正其誼 i.e. in 處事.  
3. 諸之於 N.B. It contains a pronoun and a preposition. 4. 熹 The name of Chu fu tzū. 5. 爲學 Wei=to, to learn.



I see that the exalted purpose of all the ancient sages in teaching people learning, was no other than to make them understand the truth and principle of all things in order to cultivate their persons and then extend this idea to others. It was not merely the wish that men might have a wide knowledge of books, or be able to compose nice essays, or acquire fame, honour and riches. Men of the present day, regard learning in a contrary spirit to this. But the methods used by the sages to teach people, are preserved in the classics. Seekers after truth should thoroughly study, deeply ponder and then make inquiry and discuss these topics. If we know these principles and follow their behests for ourselves, how should we need other men to establish rules and regulations for us. These instruments would be sufficient for us if we acted on them and followed the dictates of conscience. In the present time there are rules for schools, and they are made because students are lacking in self-reliance. This method is not only lacking in dignity but further was not the purpose of former sages. I, therefore, will not use this method towards our students in this school, but take in particular all the important elements which our sages used in training men in learning. These I have arranged as above, and now post them on the pillars, in the hope that you students will help one another to keep them and each take a personal responsibility in the matter. I believe that in your thinking, devising, speaking and doing, there are reasons stronger than these for caution, attention and fear, otherwise these words of mine are beyond your attainment, and there must be recourse to rules which shall be strictly observed. Think on this you students, will you!

修其身。然後推以及人。非徒欲其務<sup>1</sup>記覽<sup>2</sup>。爲詞章。以釣聲名。取利祿而已也。今人之爲學者。則既反是矣。然聖賢所以教人之法。具存於經。有志之士。固當熟讀深思。而問辨之。苟知其理之當然。而責其身以必然。則夫規矩禁防之具。豈待他人設之。而後有所持循哉。近世於學有規。其待學者爲已淺矣。而其爲法。又未必古人之意也。故今不復以施於此堂。而特取凡聖賢所以教人爲學之大端。條列如右。而揭之楣間。諸君其相與講明遵守。而責之於身焉。則夫思慮云爲之際。其所以戒謹而恐懼者。必有嚴於彼者矣。其有不然。而或出於此言之所棄。則彼所爲規者。必將取之。固不得而略也。諸君其亦念之哉。

1. 其務 Ch'i refers to the preceding 人. Wu is a verb. 2. 記覽 Learning. 3. 有志之士 Those who are seeking for truth. Chih does not mean resolution here. 4. 其理 i.e. The principles of the ancients in learning. 5. 彼=指近世教者也 i.e. The schoolmasters who used methods other than those used by the ancients.

## V.

### ON THE METHOD OF STUDY

PREFACE BY CH'ENG TUAN LI.—I have heard from my master Chu, that in the system of education precedence should be given to investigation of principles. In investigation the important part consists in the study of books. In the method of study, again, nothing is more valuable than order and thoroughness. The foundation of thoroughness lies in singleness of mind and tenacity of purpose. These are immutable principles. His disciples and followers have compiled Mr. Chu's daily teaching, selecting the most important and made them into the six rules for studying as follows:—

(The general editor Ch'en Hung Mao intervenes with an introduction).

1. GRADUATED EXERCISES.—Have a method and take time. Chu Tzu says: "Take the study of two books for example: first, get a clear understanding of one of them and afterwards attend to the second. In the study of any book, you have order without confusion, the whole being arranged in sections, chapters, sentences and characters, a beginning and an ending, with divisions. As far as you can, observe these carefully. Seek the explanation of each character; find the meaning of each sentence. If you have not mastered what goes before, you should not seek what follows. If the former part is not clear, do not turn your attention to the latter. In this way you will have concentration, and your thought will be clear; you will escape the fault of carelessness and scamping. If you rush your work and hasten to come to a certain standard and rush on without looking back, then your reading is as though you had not done any. I have only

## 朱子讀書法

元四明魏氏輯  
名端禮號長齋

端禮竊聞之朱子曰。爲學之道。莫先於窮理。窮理之要。必在乎讀書。讀書之法。莫貴乎循序而致精。而致精之本。則又在於居敬而持志。此不易之理也。其門人與私淑之徒。蒼萃朱子平日之訓。而節序其要。定爲讀書法六條如左。

宏謀按朱子自定讀書之法。一曰循序漸進。一曰熟讀精思。二者固盡其要。而此六條者。則後人集其說而推明之者也。考慶源輔氏。先以居敬持志。次及循序漸進。而江東書院講義。則先之循序漸進。而以居敬持志終焉。夫居敬持志。固循序致精之本。但在初學。似難遽責之使然。莫若先引以朱子之所自定。然後進之虛心涵泳。切己體察。著緊用力。而終之以居敬持志。則由是以

1. 居敬 A fundamental concept of Chinese philosophy that all learning rests on a moral basis. 2. 私淑 Imitators, followers. 3. 陳宏謀 A.D. 1695-1771. The general editor of a work 五種遺規. He was a regent in the time of Chien lung. A great ethical teacher. 4. 慶源輔氏 Mr. Fu of Ching Yuan. 虛心涵養 Hsü Hsin—free from personal bias: Han yang to imbibe and nourish. 5. 虛心涵泳 To make a truth one's own possession: get steeped in it. 6. 著緊 Multum non multa. This is a patois of the Sung.

just apprehended (myself) how great a flaw this is. The real cause why the truth is not clear, does not lie in the want of outward application, but in the absence of a true foundation within (or lack of reflection). This is what I mean by saying "take time to advance."

2. **STUDY FULLY, THINK WELL.**—Mr. Chu used to quote Mr. Hsun's dictum: "Read a book several times in order to master it." We know that the ancients kept a record of the times they read a book, and we also know that Hung Liang's method of teaching his students, was to make them read a book until they could recite it. This is of prime importance in all true learning and teaching. If you have filled up the allotted number of times (in reading), but are not well versed in the lesson, then con it until you are. If you can recite it, before you have repeated the matter over the fixed number of times, still read it over and over, to the full limit. A hundred times of course are better than fifty times, and two hundred are still better than a hundred. The reason that present-day students are unable to remember and repeat, and are confused in their knowledge, arises from lack of careful attention to the details. Therefore, they are inferior to the ancients. A student should study the original text and remember the commentary and explanation, until it can be repeated fluently and thoroughly, with the events and names, and how each and all are related and mutually explanatory. He will thus be master of each and all just as though he had composed them himself. Then only, can he truly enjoy the work and comprehend it fully." Thus it was he spoke about thorough study and clear thinking.

3. **EFFACE YOURSELF; BECOME IMMERSED IN YOUR AUTHOR.**—Chu Tzu quoted a saying of Chwang Tzu. "I efface myself and follow." He thus effaced himself, and followed the direction of truth. In studying, you must preserve this self-effacement (humility of mind) in order to obtain the essence and teaching of the Sages. You must go with an open mind, if you want to obtain the correct meaning. You must not

漸進於大學。於爲學之序似較順。故是編采程氏所輯。而輔氏之說。則俟善學者參觀而自喻之。

循序漸進

朱子曰。以二書言之。則通一書而後及一書。以一書言之。篇章句字。首尾次第。亦各有序。而不可亂。量力所至。而謹守之。字求其訓。句索其旨。未得乎前。不敢求乎後。未通乎此。不敢志乎彼。如是則志定理明。而無疎易陵躐之患矣。若奔程趁限。一向趲著了。則看猶不看也。近方覺此病痛。不是小事。元來道學不明。不是上面欠工夫。乃是下面無根腳。其循序漸進之說如此。

熟讀精思

朱子曰。荀子說誦數以貫之。見得古人誦書。亦記徧數。乃知橫渠教人讀書。必須成誦。真道學第一義。徧數已足。而未成誦。必欲成誦。徧數未足。雖已成誦。必滿徧數。但百徧時。自是強五十徧。二百徧時。自是強一百徧。今人所以記不得。說不去。心下若存若亡。皆

1. 凌躐 To jump from one thing to another. 2. 上面 The structure on the foundation 下面. 3. 徧數 Go through the book several times. 4. 成誦 Able to repeat from memory. 5. 道學 So because the end of learning is truth (tao).

introduce any private opinion. The students of the present-day, go into their studies with strongly preconceived notions and consequently make the sayings of the sages fit into their own; and if there is any disagreement they will whittle the teachings to suit their own. How, then, can the true meaning of the sages be seen? This is what he means by progress in learning, through humility of mind.

4. **APPLY THE TEACHING TO YOURSELF.**—Chu Tzu says, “to enter the door of truth means that you yourself enter into the heart of truth and gradually attach yourself to it and become identified with it.” But students, to-day, put the truth in one compartment and themselves in another as though they were unconnected. Students, in their studies, should embody the teaching of the sages in their own persons: such as putting down the old and exalting the new man: when you go abroad, you should behave as though you were receiving a worthy guest, &c. (i.e. Wherever you are, be full of dignity and manhood). You must apply these to your own person. You should (seriously) ask yourself whether you can (really) crucify the old and exalt the new man: whether you can live a true life and act considerately (to others) or not: When you can act thus in every respect, then there is profit. The doctrine of applying the teaching to yourself, then, signifies this.

5. **SHOW THE URGENCY OF THE WORK BY YOUR ENERGY.**—Chu Tze said, “Be liberal in the matter of time, but strict in the course of studies.” A student should be industrious and resolute; for if he slacks, nothing will be efficient. Even as Confucius, who, in his eager pursuit (of learning) forgot his food: and in his joy (of attainment) forgot his sorrow. Oh! what vigour and strength he had. The modern student has hitherto displayed no burning eagerness. Rouse your energies (shake yourself), as you would do in order to save yourself from fire, or to be cured of a disease: just as when rowing against the stream, you cannot relax a single stroke. This is what is meant by showing diligence in this urgent business.

是不精不熟。所以不如古人。學者觀書。讀得正文。記得註解。成誦精熟。註中訓釋文意。事物名件。發明相穿紐處。一一認得。如自己做出底<sup>2</sup>。一般。方能玩味反覆。向上有通透處。其熟讀精思之學如此。

虛心涵泳

朱子曰。莊子說吾與之虛而委蛇<sup>4</sup>。既虛了。又要隨他曲折去。讀書須是虛心方得。聖賢說一字是一字。自家只平著心去秤停他。都使不得一豪杜撰<sup>5</sup>。今人讀書。多是心下先有箇意思。却將聖賢言語湊。有不合。便穿鑿之使合。如何能見得聖賢本意。其虛心涵泳之說如此。

切己體察

朱子曰。入道之門。是將自身入那道理中去。漸漸相親。與己爲一。而今人道在這裏。自家在外。元不相干。學者讀書。須要將聖賢言語。體之於身。如克己復禮。如出門如見大賓等事<sup>7</sup>。須就自

1. 名件 Name of each item. 2. 底=的. 3. 玩味 Wan to extract by touch, sight; Wei to extract by taste. 4. 委蛇 To follow in the steps of. 5. 杜撰 Self opinionative. 6. 那 Chu Tzū uses a lot of colloquialism. 7. 等事 Documentary phrase not classical.



6. BY TENACIOUS PURPOSE HOLD ON TO YOUR COURSE.—Chu Tzu said “Mr. Ch’eng has stated that you must rivet the mind, if you desire to acquire culture.” Advance in knowledge depends on extending your learning. This is most important and necessary. Then when you are at leisure, you should control the mind and not allow it to wander into the fruitless regions of vain imagination. You must concentrate (the mind) on the matter in hand. When attending to business, apply yourself to this (as though there were nothing else in the world). When you study, then apply the mind to study. And, naturally, the mind will be master of the subject and there will be no room for absent-mindedness. The modern student, in explaining books, quotes for the most part the undigested words of others. This is not the fault of the book, but of the mind. The mind has not been concentrated, and therefore the thinking is not perspicuous and clear. He should train it into (a habit of) transparent intelligence and undivided repose, so that the truth may flow forth out of it naturally. Nothing less will do. This is what is meant by “Undivided attention and resolution.”

己身上體覆。我實能克己復禮。主敬行恕否。件件如此。方有益。其切己體察之說如此。

著緊用力

朱子曰。寬著期限。緊著課程。爲學要剛毅果決<sup>1</sup>。悠悠不濟事。且如發憤忘食。樂以忘憂。是甚麼精神。甚麼筋骨。今之學者。全不曾發憤。直要抖擻精神。如救火治病然。如撐上水船。一篙不可放緩。其著緊用力之說如此。

居敬持志

朱子曰。程先生云。涵養須用敬<sup>2</sup>。進學則在致知。此最精要。方無事時。敬以自持。心不可放入。無何有之鄉<sup>3</sup>。須是收斂在此。及應事時。敬於應事。讀書時。敬於讀書。便自然該貫動靜。心無不在。今學者說書多。是捻合來說。却不詳密活熟。此病不是說書上病。乃是心上病。蓋心不專靜純一。故思慮不精明。須要養到虛明專靜。使道理從裏面流出。方好。其居敬持志之說如此。

1. 果決 Without doubt or hesitation. 2. 敬 Consideration, thought.  
3. 無何有之鄉 Nowhere: wool gathering.



# **GUIDE TO EDUCATION AND SELF-CULTURE**

## **PART II.**

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### **VI.**

#### **MASTER CHU'S TEACHING FOR THE HOME**

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### **VIII.**

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THE END THEN OF LEARNING IS TO REPAIR THE RUINS OF OUR FIRST PARENTS BY REGAINING TO KNOW GOD ARIGHT, AND OUT OF THAT KNOWLEDGE TO LOVE HIM, TO IMITATE HIM, TO BE LIKE HIM, AS WE MAY THE NEAREST BY POSSESSING OUR SOULS OF TRUE VIRTUE, WHICH BEING UNITED TO THE HEAVENLY GRACE OF FAITH MAKES UP THE HIGHEST PERFECTION.....I CALL THEREFORE A COMPLETE AND GENEROUS EDUCATION, THAT WHICH FITS A MAN TO PERFORM JUSTLY, SKILFULLY, AND MAGNANIMOUSLY ALL THE OFFICES, BOTH PRIVATE AND PUBLIC, OF PEACE AND WAR. AND HOW ALL THIS MAY BE DONE BETWEEN TWELVE AND ONE AND TWENTY, LESS TIME THAN IS NOW BESTOWED IN PURE TRIFLING AT GRAMMAR AND SOPHISTRY, IS TO BE THUS ORDERED.—JOHN MILTON.

## VI.

### MASTER CHU'S TEACHING FOR THE HOME

What the father should prize is affection and the son filial piety. What the prince should prize is humanity and the minister loyalty. What the elder brother should prize is love and the younger respect. What the husband should prize is tenderness and the wife obedience. In serving elders, propriety is to be esteemed, and in the intercourse of friends faithfulness. Reverence the aged when you see them, and love the young. I should keep near to those who are virtuous, though they be my juniors, and should keep at a distance the evil-minded, though they be my seniors. Be careful not to talk of the short-comings of men, and on no account boast of your own excellencies. Untie the knots of enmity by a kindly spirit. Be straightforward with him who hates you (i.e. do not try to scheme, in dealing with him). Restrain yourself and bear with one whose faults are little, and reprove, according to reason, him, who is guilty of great ones. Do not neglect to perform acts of goodness, just because they are little, and never commit faults because you think them small. Bear with men's faults, (i.e. keep them quiet) but publish their goodness. Do not let private feuds bias your public action, and do not apply any selfish method in regulating your home. Do not hurt men to your own gain. Do not envy the good, nor be jealous of men of ability. Do not avenge wrong in a spirit of anger. Do not destroy life except when it is wanted for sacrifice. Have no part in illicit gain, but follow every matter consistent with truth. Study the poets and historians; and be not unacquainted with art and culture: You should not leave

## 朱夫子家訓

父之所貴者慈也。<sup>1</sup>子之所貴者孝也。君之所貴者仁也。臣之所貴者忠也。兄之所貴者愛也。弟之所貴者敬也。夫之所貴者和也。婦之所貴者柔也。事師長貴乎禮也。交朋友貴乎信也。見老者敬之。見幼者愛之。有德者年雖小<sup>2</sup>於我。我必近之。不肖者年雖大於我。我必遠之。慎勿言人之短。切勿矜己之長。仇將以義解之。怨者以直報之。人有小過。含容而忍之。人大過。以理而責之。勿以善小而不爲。勿以惡小而爲之。人有惡則忍之。<sup>4</sup>人有善則揚之。處公無私仇。治家無私法。勿損人而利己。勿妬賢而嫉能。勿追忿以報橫逆。<sup>5</sup>勿非禮以害物命。見不義之財勿取。有合理之事則從。詩書不可不學。禮義不可不知。子孫不可不教。

1. 也 Ends a sentence introducing general principles which are undisputed and axiomatic. 2. 小於我 Comparative degree. 3. 慎勿 Adverbs. 4. 忍 Indicates that the fault is confined to the heart. 5. 報待之意 Treat, act towards. 6. 勿非禮以害物命 It is difficult to explain the grammatical construction.

your sons and grandsons without education. Have consideration for your male and female servants (slaves?). To do one's duty is only right, and to accept one's lot is submission to the will of Heaven. If a man is able to do this, Heaven will certainly befriend (aid) him. These things are the daily duties of men, just like the clothes he puts on his body, and the food he puts into his mouth. They cannot be omitted for a single day. Will you not attend to them?

奴僕不可不恤。  
守我之分者理  
也。聽我之命者  
天也。人能如是。  
天必相<sup>1</sup>之。此乃  
日用常行之道。  
若衣服之於身  
體。飲食之於口  
腹。不可一日無  
也。可不謹哉。

1. 相 Help. Compare its use in the phrase 宰相.



## VII.

### MAXIMS FOR THE MANAGEMENT OF THE HOME

Rise before dawn, sweep the hall and porch, that both the inside and outside may be neat and clean. Then when darkness comes you can rest. Personally see to the locking of doors. In taking a mouthful of congee or rice you should bear in mind that its production is not easy: and constantly remember that a thread of silk or hemp is an article obtained by hard work. You should think of the condition of your house before the rain comes (i.e. ever be ready); do not wait until thirst comes on to dig a well. You must be economical in self-comforts. On no account be extravagant in entertaining guests. Plain utensils when clean, though they be but pottery, are superior to vessels of gold and gem. Even a few dishes of vegetables, well prepared, are better than spiced delicacies. Do not build a gorgeous house; do not set your heart on choice land. Three young ladies and six old women (i.e. all strolling women) are the introducers of lewdness and theft. Beautiful maid servants and good looking concubines are no blessing to the house. Do not employ handsome looking servants. Whatever you do, do not have your wives and concubines deck themselves gorgeously. Though your ancestors are far removed, they must not be worshipped without sincerity: and though your sons and grandsons be stupid the study of the Bible must not be neglected. Train your body to simple habits. The important thing in training your children is to have correct precepts. Do not covet unlawful riches: do not drink too much wine (more than is good for you). Do not try to take advantage of the hawker. When you see poor relations and

## 治家格言

朱柏廬

黎明<sup>1</sup>即起。灑掃庭除<sup>2</sup>。要內外整潔。既昏便息。關鎖門戶。必親自檢點。一粥一飯。當思來處<sup>3</sup>不易。半絲半縷。恆念物力維艱<sup>4</sup>。宜未雨而綢繆<sup>5</sup>。毋臨渴而掘井<sup>6</sup>。自奉必須儉約。燕客切勿留連<sup>7</sup>。器具質而潔<sup>8</sup>。瓦缶勝金玉。飲食約而精。園蔬愈珍羞<sup>9</sup>。勿營華屋<sup>10</sup>。勿謀良田<sup>11</sup>。三姑六婆<sup>12</sup>。實淫盜之媒。婢美妾嬌<sup>13</sup>。非閨房之福。奴僕勿用俊美。妻妾切忌艷妝。祖宗雖遠<sup>14</sup>。祭祀不可不誠。子孫雖愚。經書不可不讀。居身務期質樸。訓子要有義方。勿貪意外之財。莫飲過量之酒。與肩挑貿易<sup>15</sup>。毋佔便宜。見貧苦親鄰。須加溫恤<sup>16</sup>。

1. 黎 Still dark: at the point of dawn, black. 2. 除 The porch: courtyard. Steps to the palace. Trace how this has come to be used for 陸. 3. 來處 n. Origin, source. 4. 恆=常. 5. 物=The article i.e. the strength of man in manufacture. 6. 維 Adv. of degree, very. 7. 綢繆 Quotation from the Book of Poetry. 8. 臨渴而掘井 Quotation from Mencius. 9. 自奉 Personal necessities of life. 10. 留連 Constant entertainment of guests. 11. 質 Substantial rather than ornamental. 12. 勝 Superior to: more precious than. 13. 約 Few, but choice. 14. 愈 Better than. 15. 珍羞 Costly and rare delicacies. 16. 營 Build. 17. 三姑六婆: 尼姑, 道姑, 師姑: 媒婆, 賣婆, 巫婆, 穩婆, 齊婆, 薦婆. 18. 婢美 Good looking slaves bought with the view of marrying them. 19. 妾嬌 Handsome concubines. In both cases the adjectives are placed after the noun for tone and rhythm. 20. 遠 Those far removed, as ancestors long dead. 21. 肩挑貿易 Pedlars and hawkers.

neighbours you should show special and friendly kindness. It is certain that the house established by meanness, is not long-lived. When the five relationships are disorganised the family will soon perish. Amongst brothers, uncles, and nephews, he who has much, should help him who has little. A severe decorum and discipline should be observed between elders and juniors, and between men and women. Is he a true husband who listens to the talk of his wife and gets wrong with his own kin? He is not a true man who loves money and neglects his father and mother. When you arrange a marriage for a daughter, choose a worthy husband and do not demand a heavy betrothal present. Seek a virtuous maid for a wife, and, do not ask for a liberal dowry. He who fawns in presence of the rich, is most contemptible: and he who puts on an air of haughtiness in presence of the poor, has reached the depth of meanness. He who has a home, should cease from lawsuits: for even though successful these are evil. In intercourse with the world, do not talk more than is necessary: for loquacity is sure to err. Do not presume on your influence and oppress the orphan and widow. Do not lust after delicacies, and needlessly kill cattle, and fowls. Many regrets are bound to come to stiff-neckedness and obstinacy. It is difficult to keep the house going, when one is lazy and self-indulgent. To associate with evil youths, will involve you in trouble in the long run. To keep on friendly terms with a respectable man, (a man of proved character) will serve in an emergency. How do you know that the words you readily listen to, are not the slanders of men? Be patient and consider well. When you quarrel about an affair, how do you know that you are not in the wrong? So keep an even temper and think well (over the matter). Do not dwell on your own kindness, and never forget the benefits you have received. Leave room for repentance in every affair, (i.e. do not press any man too hard) and once you have

刻薄成家。理無久享。倫常乖舛<sup>1</sup>。立見消亡。兄弟叔姪。須分<sup>2</sup>多潤寡。長幼內外。宜法肅辭嚴。聽婦言。乖骨肉。豈是丈夫。重貲財。薄父母。不成人子。嫁女擇佳婿。毋索重聘。娶妻求淑女。勿計厚奩。見富貴而生諂容者最可恥。見貧窮而作驕態者賤莫甚。居家戒爭訟。訟則終凶。處世毋多言。言多必失。毋恃勢力而陵逼孤寡。勿貪口腹而恣殺牲畜。乖僻自是。悔誤必多。顏情自甘。家道難成。狎昵惡少。久必受其累。屈志老成<sup>10</sup>。急則可相倚<sup>11</sup>。輕聽發言<sup>12</sup>。安知非人之譖愬。當忍耐三思。因事相爭。安知非我之不是。須平心再想。施惠

1. 立見 Li an adv. = instantly. 2. 分 Implies a little. 3. 內外 Both refer to the one family: Family and servants. 4. 辭 Talk, language. 5. 聽 To listen with attention. 6. 居家 A family—implying a certain state of respectability and position. 7. 處世 Social beings. 8. 勢力 To presume on one's power. 9. 恣 Needlessly. 10. 急 Any difficulty: crisis. 11. 輕 Alert. 12. 安知非人之譖愬 How then can you know but he is slandering.

obtained your desire, you should not proceed further. Do not be envious at the good success of others. Do not rejoice in the adversity of another. That goodness is not true goodness, which desires to be seen of men: and that evil is truly great, which fears that men should know it. He who gives place to an adulterous mind when seeing a woman, will find his sin reflected in his wife and daughter, who will do the same. He who harbours resentment, and secretly uses the arrows of revenge, will bring disaster on his descendants. When there is peace in the house, joy will be full though the meals be scanty. To pay the national taxes early, will give the utmost joy though nothing be left in the purse. The aim of study should be the imitation of the sages, and not only the obtaining of a degree. He who is a magistrate has his mind bent on the welfare of his country, how can he make plans for enriching himself and family? Do your duty; be content with your lot; follow the times; obey God. If you are a man of this kind, you are not far from attaining to the true life.

無念。受恩莫忘。凡事當留餘地<sup>1</sup>。得意不宜再往<sup>2</sup>。人有喜慶。  
不可生妬忌心。人有禍患。不可生喜幸心。善欲人見。不是  
真善。惡恐人知。便是大惡。見色而起淫心。報在妻女。匿怨  
而用暗箭。禍延子孫。家門和順。雖饑殍不繼<sup>3</sup>。亦有餘歡。國  
課早完。卽囊橐無餘。自得至樂<sup>4</sup>。讀書志在聖賢。非徒科第。  
爲官心存君國。豈計身家。守分安命<sup>5</sup>。順時聽天。爲人若此。  
庶乎近焉。

1. 留餘地 Compare 路不要走盡了。 It is hard to trace the origin of the metaphor. 2. 得意不宜再往 Keep down ambition. Having reached your desires don't press to further giddy heights. 3. 饑殍不繼 Straitened circumstances. 4. 讀書志在聖賢 My object in study is the attainment of goodness, not honours. 5. 順時 Go with the spirit of the times. Do not be heterodox.

## VIII.

### MISCELLANEOUS MAXIMS OF THE PATTERN OF YOUTH

PREFACE BY FANG HSIAO JU.—The principle of things—The spirit, exists everywhere. The ancients, from childhood to old age, wherever they might be, always paid it very serious attention, and feared to disregard it. Therefore, walking, jumping, bowing, kneeling, drinking, eating, speaking, and doing, have their rules; pleasure, anger, love, hatred, receiving and giving, have their regulations. They were either written on the basins and vessels or on the girdle and the tablet. Those rites with which he used to nourish his mind and will, to control the gestures and movements of the body, were very explicit and minute. Is it any wonder that it was easy for him to approximate to the truth? In later times, religion had no order, and education had lost its purpose. The scholars of the present time, are lost in the desire for fame and power, and in the seductions of riches and emoluments. Without provision for gaining inward strength and the practice of outward austerities, it is of course hard for anyone to become a man of virtue. I have long been attacked by this blemish; I wish to learn from what is near at hand, and easy to be accomplished; but I cannot. Hereby I write out maxims of what I must try to do, and paste them on the left and right walls, in order to fight against my shortcomings: for you must start from the near to go to the distant. These rules are the starting point, but I do not wish to imply that they are enough for self-culture.

INTRODUCTION BY HUNG MAO.—It is my opinion that the value of maxims in learning is to point out our blemishes which, as soon as they strike the eye, will warn the mind. That which will be able to catch our eyes, need not be very exalted; and the faults that will warn our mind, need not be great ones. The Shu King says 'if you do not attend jealously to your small actions, the result

方正學幼儀雜箴<sup>1</sup>

<sup>2</sup> 公名孝孺字希直明浙江甯海人官翰林學士靖難死節

道之於事。無乎不在。古之人自少至長。於其所在。皆致謹焉。而不敢忽。故行跳。揖拜。飲食。言動。有其則。喜怒。好惡。憂樂。取予。有其度。或銘於盤盂。或書於紳笏。所以養其心志。約其形體者。至詳密矣。其進於道也。豈不易哉。後世教無其法。學者汨於名勢之慕。利祿之誘。內無所養。外無所約。而人之成德者難矣。予病乎此也。蓋久欲自其近而易行者。學焉而未能。因列所當勉之日爲箴。揭於左右。以攻己闕。由乎近而至乎遠。蓋始諸此。非謂足以盡乎自修之事也。方孝孺序。

宏謀按爲學之有箴。義取乎刺病。凡以觸目警心也。觸吾目者。陳義不必高。警吾心者。爲失不

1. 方孝孺 A great scholar and patriot. He refused to write an edict announcing the accession of Yung Lo because of an unconstitutional flaw. His tongue was cut out; but he still persisted in his refusal though other punishments were threatened. His honorific title was Cheng Hsueh and Tzu Hsi. 2. 箴 The words should rime in a yen style of composition. 3. 取予 Take and give: Receive and present. 4. 笏 The tablet used in seeing the emperor to hide the face so as not to gaze on him. 5. 病乎此 Grieved much at this. 6. 當勉 What ought to be striven after.



will be to affect your virtue in great matters.' The full grown person is still very careful about them. How much more should you children be! Mr. Fang Cheng Hsueh wrote this to warn himself and called it "The miscellaneous maxims of the pattern of youth." From the daily etiquettes of life and the minutiae of thought, he demonstrated how the germs of truth and vice grow and die, and he foretold that herein lay the cause of honour and disgrace, of good and evil. How fearful is his warning. You my children, who are not experienced esteem this as bitter medicine (and, therefore good, and fit to be partaken of).

**SITTING.**—In the sitting posture, the back should be straight, the countenance serious and grave: the hands should be put together before the breast. To raise the head high is a sign of pride, and to bend down the head is a mark of sadness. Do not sit with the legs open (spread out), nor lean to one side: be firm and reposeful like a mountain. Let this be a permanent habit.

**STANDING.**—Legs should be straight like trees; hands dignified like the wings of a bird; if reverent within, you will be dignified without. Do not be moved by (worldly) things. In all your ways, be an example to others; then you may hope to stand within the circle of the sages.

**WALKING.**—Steps should be sedate; the countenance should be at ease; in all your peregrinations, always go in company with humanity and justice. In your actions, do not leave the path of humanity and justice. This is the unchanging path.

**SLEEPING.**—The body has been fatigued in the day time, rest it in the night; quiet the mind and still the passion-nature; do not have any bad thoughts; do not lie with the face downward like a crook-back, nor lie with the face upward like a dead body. To nourish your virtue peacefully is the foundation of all renewal.

在大。書曰不矜細行。終累大德。<sup>1</sup>成人猶將慎之。况小子乎。正學先生書此自警。而題之曰幼儀雜箴。自日用之節。以及念慮之微。辨理欲消長之萌。推吉凶榮辱之應。何其言之慄慄也。維予小子。不聰敬止。尙其以是爲苦。口藥石哉。

坐○維坐容。背欲直。貌端莊。手拱臆。仰爲驕。俯爲戚。<sup>4</sup>毋箕以踞。欹以側。堅靜若山。乃恆德。

立○足之比也。如植。手之恭也。如翼。其中也敬。而外也直。不爲物遷。進退可式。將有立乎聖賢之域。

行○步履欲重。容止欲舒。周旋遲速。與仁義俱。行不畔乎仁義。是爲恆途。

寢○形倦於晝。夜以息之。寧心定氣。勿妄有思。偃勿如伏。仰勿如尸。安養厥德。萬化之基。

1. 成人 Past tense by idea. 2. 理欲消長 Reason grows as personal bias decreases and vice versa. 3. 苦口藥石 Yoh shih: medicines made of chemicals not herbs. 4. 毋箕以踞 The metaphor is taken from a dust pan, the two sides opening out. Chü to put the feet on the cross bar of a bench. 5. 不畔 Pan a side path. to go wrong.

**BOWING.**—Stretch and raise the two hands joined and come forward; be dignified to show your respect; raise the hands slowly in saluting; look with a steady gaze. (Do not cast furtive glances all around) do not strut about in pride; nor walk in levity; keep far from disgrace; be upright in every action.

**KNEELING.**—The ancients had nine ceremonies of kneeling; at present there is only one. The superior is distinguished from the inferior man by his kneelings; if we kneel fewer times than we should, we bring distress on ourselves by our pride; if we kneel more times than we should, we are flatterers and men-pleasers. In attending to duty, do not go beyond what is proper (in ceremonies). (If you act according to propriety you cannot go wrong).

**EATING.**—To have delicacies and be shamed is not so desirable as to eat plain vegetables with satisfaction. To be a well-paid official, and do nothing (be as a statue) is not comparable to being a man of ability, with a small salary. If there is no ambition after wealth and honour, what can it matter that you are poor and lowly!

**DRINKING.**—The evil of wine is to make a careful man extravagant, a grave man violent, an honourable man disgraced, and a man who should live, die before his time. He who keeps a family or guides a nation should be careful to guard himself from it.

**SPEAKING.**—Words coming from the mouth may be good or bad; addressed to a person they may be pleasant or offensive; by their use, a nation may stand or fall; recorded in a book, they may be wise or foolish. Ah! should we not be careful in our speaking!

**ACTION.**—Our body is human, but our nature is divine: If we do not reverence the divine but rather yield to the flesh,

揖○張拱而前。肅<sup>1</sup>以紓敬。上手宜徐。視瞻必定。勿遊以傲。勿佻以輕。遠恥辱於人。動必以正。

拜○古拜有九。今存其一。數之多寡。尊卑以秩。宜多而寡。倨以取禍。宜寡而多。爲諂爲阿<sup>3</sup>。以禮制事。不爽<sup>4</sup>其宜。

食○珍腴之慙。不若藜藿之甘。萬鍾<sup>5</sup>之尸居。不若釜庾<sup>6</sup>之有爲。苟無待於富貴。夫孰得而貧賤之噫。

飲○酒之爲患。俾謹者荒。俾莊者狂。俾貴者賤。而存者亡。有家有國。尙慎其防。

言○發乎口。爲臧<sup>7</sup>爲否。加乎人。爲喜爲嗔。用乎世。爲成爲敗。傳乎書。爲賢爲愚。嗚呼。其發也。可不慎乎。

動○吾形也人。吾性也天。不天之祇<sup>8</sup>。而人之隨。徇人而忘反。不棄其天。而淪<sup>9</sup>於禽獸也幾希。

1. 肅 To greet with the hands clasped. 2. 秩 Order, sequence. 3. 阿 Sycophancy. To flatter. 4. 不爽 Certain: unfailing: no mistake. 5. 萬鍾 Wealthy: well stocked. 6. 釜庾 Just enough for one's needs. 7. 臧否 To praise and defame. 8. 祇 To pray, hope for. 9. 淪 submerged.

we lose the divine within. Few there be (of us) who do not in the end lose the divine nature and sink to the level of the beast.

LAUGHING.—When we have joy within, do not expose the teeth in laughing: when we see a man doing strange things, do not ridicule him lightly. To do so, would injure our virtue, and, would be the means of evil. Clapping the hands and tearing the strings of the bonnet through uncontrollable laughter is either the action of an actor or a mountebank.

Joy.—The joy obtained through religion is an everlasting joy. Sorrow awaiteth the joy which comes through the satisfaction of the passions; but he who listens to religious words and rejects the desires, will have the joy of Yen Tzu and Mencius. Turn the body and you get it. (It is quite easy and near).

ANGER.—Men are too ready and quick to be angry, they gnash their teeth and pull up the sleeves without thinking: the sages are not so, they use reason as a standard. They act in all affairs, according to reason as though self were not. Control the temper and hastiness. Take the sages as your example. Yen Tzu's fondness of learning came from this attitude of mind.

SORROW.—If you have daily sorrow because of your sloth in applying yourself to virtue, this sorrow is good. If you grieve every day, just because your fame and position are not prominent, your resolution will flag. Neglecting what they ought to be sorry for, and, feeling sorry about what is of no importance, is the characteristic of man. What are you sorry for? Exert yourself in self-culture.

LOVE.—Things that are lovable you do not love; that which is lovable in virtue, you should go and imitate: esteem lightly worldly goods, but prize virtue. Whoso treads in this path, is indisputably not far from the right?

笑○中之喜。笑勿啓齒。見其異。勿侮以戲。內既病乎德。外爲禍階。抵掌絕纓。匪優則俳。

喜○得乎道而喜。其喜曷已。得乎欲而喜。悲可立俟。惟道之務。惟欲之去。顏孟之樂。反身則至。

怒○世人於怒。傷暴與遽。切齒攘袂。不審厥慮。聖賢不然。以道爲度。揆道酬物。已則無與。暴遽是懲。聖賢是師。顏之好學。自此而推。

憂○惰學與德。汝日戚戚。憂爲有益。名位不光。惟日憂傷。汝志則荒。棄其所當憂。而憂其不必憂。世之人皆然。汝孰憂哉。勉於自修。

好○物有可好。汝勿好之。德有可好。汝則效之。賤物而貴德。孰謂道遠。將允蹈之。

1. 禍階 The Book of Odes—stepping stones to disaster. 2. 抵掌 To clap the hands and laugh boisterously. 3. 絕纓 To throw back the head and burst the string of the bonnet. 4. 優=An actor. 5. 俳 A punster, mountebank. 6. 曷已 How can it end? 7. 反身 Very easy. Quite near. Also: to look into oneself: self examination. 8. 揆道酬物 To use reason as the standard of action. 9. 懲=戒. 10. 允蹈 Yun, ought to plant your feet here.

**HATRED.**—There is no one who is not fully alive to evil-doing in others. When you, yourself, have done evil, you will keep still and pay no heed. The dislike of evil which other men have, is just the same as yours. If you do not change your evil, how will others bear with your own? Hate what you are hated for; then your virtue will be renewed daily. If you yourself have no sin then you can afford to object to the evil in other people.

**GIVING.**—There is something due to one's own position: and in the case of others, it should be so too. If my neighbour can receive justly, then my giving is benevolence. If (in our giving) we do not consider rectitude, we compromise others in alluring them with gain. Unjust favours, though very costly, are not the actions of a benevolent man. When it is right to give, ten thousand pounds of gold can be given. When it is not justly offered, then the smallest trifle should not be given.

**RECEIVING.**—If it is not my right, I will not take even one farthing. If it is right, there is no shame in receiving a thousand chariots. Whether the thing be large or small, the keeping of integrity is the important point. To look upon unrighteousness as a poisonous viper is the entrance to the cultivation of the true life.

**READING.**—Read the word; think of its meaning; keep it in mind and show it forth in your action. Build up your virtue honourably and foster your purpose, in quietness. By daily additions and annual increase, a mountain can be formed, a stream can be made to flow. Shall I not try to attain to the perfection of the sages, exceptional though it be.

**WRITING.**—He who has abundant virtue, is necessarily skilful in his arts. If art be based on virtue, it will be

惡○見人不善。莫不知惡。己有不善。安之不顧。人之惡惡。心與汝同。汝惡不改。人寧汝容。惡己所惡。德乃日新。己無不善。斯能惡人。

取○非吾義。錙銖<sup>1</sup>勿視。義之得。千駟<sup>2</sup>無愧。物有多寡。義無不存。思非義如毒螫<sup>3</sup>。養氣之門。

與○有以處己。有以處人。彼受爲義。吾施爲仁。義之不圖。陷人爲利。私惠雖勞。非仁者事。當其可與。萬金與之。義所不宜。毫髮拒之。

誦○誦其言。思其義。存諸心。見乎事。以敬畜德。以靜養志。日化歲加。山立川駛。聖德卓然。焉敢不至。

書○德有餘者。其藝必精。藝本於德。無爲而名。惟藝之務。德則

1. 錙銖 Minute weights. 2. 千駟 Su is a chariot of your horses.  
3. 毒螫 The poison of the asp. 4. 日化歲加 Continual reform and advance in virtue. 5. 山立川駛 Gradually the hills are built up and the waters keep adding to their volume.



renowned even without great labour. If you work at your art only, and neglect the cultivation of your virtue, though you reach a high state of perfection, the world will not highly regard you. When you write badly, you know and feel it. When you are behind others in goodness sad is it if you do not feel sorry. Seek the great things first, and afterwards the small. If your great things are worthy to be remembered, then people will not forget you.

不至。苟極其  
精。世不之貴。  
汝書不美。自  
視不善。德不  
若人。乃不知  
憂。先乎其大。  
後乎其細。大  
或可傳。人不  
汝棄。

**IX.**  
**FOSTER SCHOOLS**  
**IN ORDER TO PROMOTE EDUCATION**

In olden time, there used to be one school to every twenty-five families, one college to every five hundred families, an academy to every two thousand families, and a university to every state. Consequently every one was environed by instruction. There were certain localities of educational jurisdiction, of which learned and wise men had the oversight. Thus (all) talent was perfected to the full, and manners were refined; all young men, whether gifted or stupid, bold or retiring, were alike directed to the same end.

Our august Father, the good emperor, who endeavoured all his life long to "make men," laid special stress on a university training, and nothing concerning education, and the way in which it should be promoted, was neglected by him.

The man of letters, towers above all the four classes of people, and every one looks up to him with respect; this is all the more reason why he should be careful in the regulation of his conduct. If his behaviour be good, his fellow-citizens at once adopt him as their ideal of good manners, and base their own morality on his. Let them learn from him to place filial brotherly love first, and talent second, true knowledge (experience) before rhetoric. Let him choose for his reading, sound literature, and make friends only of straightforward and honest scholars! Let him respect propriety, justice, and preserve inviolate the customs of decency and honour! Let

隆學校以端士習

古者家有塾<sup>1</sup>。黨有庠<sup>2</sup>。州有序<sup>3</sup>。國有學<sup>4</sup>。固無人不在所教之中<sup>6</sup>。專其督率之地<sup>7</sup>。董以師儒之官<sup>8</sup>。所以成人材而厚風俗<sup>10</sup>。合秀頑強懦<sup>10</sup>。使之歸於一致也。我

聖祖仁皇帝壽考作人<sup>11</sup>。特隆學校。凡所以養士之恩。教士之法。無不備至<sup>12</sup>。蓋以士爲四民之首。人之所以待士者重。則士之所以自待者<sup>13</sup>。蓋不可輕。士習端而後鄉黨視爲儀型<sup>14</sup>。風俗由之表率<sup>15</sup>。務令以孝弟爲本。材能爲末<sup>17</sup>。器識爲先<sup>18</sup>。文藝爲後。所讀者皆正書。所交者皆正士。確然於禮義之

1. 塾 Elementary school (home). 2. 庠 Higher grade school (community). 3. 序 College (district). 4. 學 University. 5. 固 Truly. 6. 專 Specially built plant i.e. not borrowed temples etc. 7. 督率 Conduisait et guidait (les etudiants) (Piry) Specially organised institutions where studies could be directed. 8. 董 To discipline, train. 9. 師儒 Teacher. 10. 合秀頑強懦 To bring together the clever and stupid, the strong and the weak. 11. 壽考作人 Shou Kao long life (of an emperor) tso jen=make men. 12. 蓋(以) Introducing a general principle. 13. 蓋(不可)=Kai=so. 14. 儀型 A noun, compound of two words; Example. 15. 表率 See note 14. 16. 務令 Wu sign of the imperative. 17. 器識 Character. 18. 文藝 Accomplishments—as a stylist.

him fear lest by ruining his reputation, he may bring opprobrium on the good name of his college; let him see to it that in spite of the success of his career, no shame may haunt his lonely hours.

He who lives thus, is a truly educated man. But there are some men who strive merely for honours and for gain, thus setting at nought all high ideals: they become habituated to outlandish principles and contorted theories and pass by the Great Way unheeded. In their daily intercourse, they use big words, discuss great questions, but neglect their own duties. Judged by their names, they are known as scholars; judged by their actions, they are no longer such!

When Hu-Yuan was inspector of education, many of his pupils distinguished themselves. When Wen Weng held the professorship, all the younger generations became transformed, as the result of his training. Moreover, we have particularly instructed the minister of the Interior to appoint to the post of Inspector of Education degree men only, in order that by promoting superior men everywhere, and by selecting men of ability, the reform both of men and manners may be ensured.

Of course the reputation of any university depends largely on the maintenance of order and discipline by the principal, but it depends still more on the care taken by the student in guarding his own person and good name. Let the quality of the student be genuine; then what he produces will be literature indeed, and not mere empty discussions: and his actions will show that his character is not jejune and superficial. He who is able to live up to, and who does not shame, the name of scholar in his own village, will also make an upright minister of state. Is not this an important point?

可守。惕然於廉恥之當存。唯恐立身一敗。<sup>1</sup>  
致玷宮牆。唯恐名譽雖成。負慚衺影。如是<sup>2</sup>  
斯可以爲士。否或躁競功利。干犯名教。習<sup>3</sup>  
乎異端曲學。而不知大道。驚乎放言高論。<sup>4</sup>  
而不事躬行。問其名則是。考其實則非矣。<sup>5</sup>  
昔胡瑗爲教授。學者濟濟有成。文翁治蜀<sup>6</sup>  
中。子弟由是大化。故廣文一官。朕特飭吏<sup>7</sup>  
部。悉以孝廉明經補用。凡以爲興賢育才。<sup>8</sup>  
化民成俗計也。然學校之隆。固在司教者<sup>9</sup>  
有整齊嚴肅之規。尤在爲士者有愛惜身<sup>10</sup>  
名之意。士品果端。而後發爲文章。非空虛<sup>11</sup>  
之論。見之施爲。非浮薄之行。在野不媿名<sup>12</sup>  
儒。在國卽爲良臣。所係顧不重哉。至於爾<sup>13</sup>

1. 立身 To make a name. 2. 一敗 一=an adverb: once fallen, or it may be one usually good who falls into wrong once. 3. 致玷宮牆 Will bring a bad name on your alma mater. Note tien, a black spot on jade: originally a noun. 4. 宮牆 A college: alma mater. 5. 名譽 Name: fame. 6. 負慚衺影 Fu a verb, ts'an noun, ch'in yin noun, a preposition understood. 7. 如是 斯 is a demonstrative pronoun, this, that, tr. He who (is) ju shih like that (cela...tel.) 8. 否 Alternative or negative particle: Generally placed at the end of a phrase. Here it introduces the alternative. 9. 乎 Sign of the accusative. 10. 曲學 Worldly wisdom: minor philosophy: sciolisms. 11. 驚 To gallop as a wild horse. 驚乎 To gad about: (neglect the culture of the inward man). 12. 躬行 As opposed to 放言 Deeds: actions: duties. 13. 胡瑗 Name of a school inspector of the Sung times. 14. 文翁 Name of an educationist in the Han times. 15. 蜀中 Szechuen. Every province and town has many names. All may be found in the 播紳. 16. 廣文官 The inspectorate of education. 17. 悉 Adv. of number. All. 18. 孝廉 An honorary title give to a chü jen. 19. 明經 An honorary title give to a Hsin ts'ai. 20. 補用 This is a phrase used by the government in appointing men to office. Employ you to fill the post. 21. 凡以爲 Fan refers to the imperial intention; altogether in order to. NB that wei governs the last verb 計 only. 22. 學校之隆 Here lung is a noun—in the title it is a verb. 23. 尤 Exceptionally. 24. 果端 Kuo verily, surely: tuan correct. 25. 發爲文章 Fa wei both verbs: To express your character in the essays you make (wei). 26. 見之施爲 Hsien=to show: shih wei actions. 27. 在野 In your village home. 28. 顧=豈=but.

As to you, soldiers, it is to be feared that, being rather ignorant of the importance of a college course, and regarding it as a thing which does not concern you, you conclude that you are not subject to the sanctions of society, because you have not been enrolled as a student. But the laws of nature, forbid you to put yourselves outside the sphere of human relationship. Mencius says: "Watch carefully over the teaching given in schools, spread abroad the feelings of filial piety and of brotherly love." Again he says: "When our duty to humanity is emphasised by those in authority, love reigns amongst those beneath them." Therefore schools are not only established in order to raise up scholars, but also for the enlightenment of the people.

And you who belong to district colleges, both civil and military, although the teaching of the classics, and the military tactics, which form the subject of your studies, are dissimilar yet your filial duties in the bosom of your family, or your fraternal ones (in the world) outside, constitute obligations common alike to yourselves and to the rest of the world.

The scholar and the agriculturist have only one common destiny: for he is also a scholar who tills the ground with his hands, seeing that he applies himself to his duties and follows right principles. Moreover, the soldier and the civilian are pursuing the same studies; for he who, within the ranks of the army, respects his superiors and his parents, is also a scholar.

Therefore, soldiers and civilians, is it not evident that you ought to attach the highest importance to schools? Is it not evident that the upright man and the orthodox scholar are the models which you have to copy?

Who is there upon this earth who does not hold the obligations either of a prince or a subject, a father or a son?

兵民恐不知學校之爲重<sup>1</sup>。且以爲與爾等無與<sup>2</sup>。不思身雖不列於庠序。性豈自外於倫常。孟子曰。謹庠序之教<sup>3</sup>。申之以孝弟之義。又曰。人倫明於上。小民親於下。則學校不獨所以教士。兼所以教民。若饗宮之中。文武並列。雖經義韜略<sup>4</sup>。所習者不同。而入孝出弟。人人所當共由也。士農不異業。力田者悉能敦本務實。則農亦士也。兵民無異學。卽戎者皆知敬長愛親。則兵亦士也。然則庠序者。非爾兵民所當隆重者乎。端人正士者。非爾兵民所當則倣者乎。孰不

1. 且以爲與 The subject is carried on from the preceding sentence.  
2. 無<sup>2</sup>與<sup>4</sup> Note the tones. Yü a verb: has no interest in: a stranger to. (How many tones has yü? State the different meanings). 3. 申 Make plain. 4. 饗宮 The college in the Confucian temple. 5. 韜略 Strategy: So called from the names of two books dealing with the subject. 6. 而入 Ah=But. 7. 卽戎者 The standing army: Trained troops. The three words form one noun. 8. 非乎 Hu does not form the interrogative here. 9. 則倣 Tsē is a verb. To take example and follow a pattern (hsiao).



Who is there that has not the feelings of love, justice, uprightness and goodness? Never say again then, that universities are only established for men of letters.

Let your goodness be an example and your fault a warning! Respect custom, cherish justice, and encourage one another in good works! Then the most ignorant amongst the people will think as highly of ceremonies or of justice, as of his implements of labour; the most daring soldier will regard poetry and literature as important as his cuirass and helmet.

And thus even in our day, the happy time will again return when uniformity of principle and unity of custom will prevail.

有君臣父子之倫。孰不有仁義禮智之性。勿謂學校之設。止以爲士。各宜以善相勸。以過相規。<sup>1</sup>向風慕義。勉爲良善。則氓之蚩蚩。<sup>2</sup>亦可以禮義爲耕耘。赴赴武夫。亦可以詩書爲甲冑。<sup>3</sup>一道同風之盛。將復見於今日矣。

1. 向 To hold to. v. 2. 氓之蚩蚩 From the Book of Odes. The masses. 3. 甲冑 The entire armour.

## X.

### THE AIMS OF THE HUNAN MODERN SCHOOL

I. CONCENTRATION OF AIM. The Book of Rites says, "They who would be scholars must first have resolution." Mencius says, "What scholars must first do is to concentrate the aim and fix the resolution." Chu Tzu says, "When you have been unable to memorize a lesson, read it frequently, then you can remember it. When you have been unable to understand the meaning, think it over carefully, then you can understand it. But if you have not fixed your mind, you can do nothing in the world." He says in another place, "The learning of those scholars who have not concentrated their minds, will all come to nothing." Now you gentlemen, who wear the scholar's robes, and read the writings of the sages, must find out whose fault it is that our country has become so crippled, our race so weak, our religion so feeble. Is it not because hardly any one among the four hundred millions of people has taken any personal responsibility that we have come to this pass? He, who complains that others do not take the responsibility, should ask himself what responsibility he has undertaken. Confucius acted on the principle that "to raise one's self is to raise others," and "to educate one's self is to educate others." If the world were all right there would be no need for me to change it. And I Yin's resolution is seen in his words "when I see one man or one woman in the country who has not gained any help from me, I feel as if I had pushed him or her into a ditch." Mencius says "In governing to-day, if I neglect my duty who is there to do the work?" The aim of Fan Wen Cheng is seen in the words, "When I was only a Hsiu Ts'ai I looked upon this world as being my burden." "Even a

湖南時務學堂約

梁啟超

一曰立志。記曰。凡學士先志。孟子曰。士何事。曰尚志。朱子曰。書不熟。熟讀可記。義不精。細思可精。惟志不立。天下無可爲之事。又曰。學者志不立。則一齊放倒了。今二三子儼然服儒者之服。誦先王之言。當思國何以蹙。種何以弱。教何以微。誰之咎歟。四萬萬人。莫或自任。是以及此。我徒責人之不任。我則盡任之矣。已欲立而立人。已欲達而達人。天下有道。邱不與易。孔子之志也。思天下之民。匹夫匹婦。不被其澤。若已推而納之溝中。伊尹之志也。如欲平治天下。當今之世。舍我其誰。孟子之志也。做秀才時。便以天下爲己任。范文正之志也。天下興亡。匹夫之賤。與有

1. 約 Different from treaty: this means the essentials: guiding principles. 2. 曰立志 The title of the section. 3. 凡學 Whoever studies. 4. 士先志 The student must first etc. 5. 一齊放倒了 Chu tzu is fond of using patois in his wenli. 6. 二三子 A saying of Confucius, in addressing his best scholars. 7. 莫或 Hardly any.

most ordinary man has his share in the rise and decay of his nation," was the resolution of Ku Ting Lin too. Scholars, if you have no such resolution, though you can restrain yourselves and correct your faults entirely; you are nothing but rustics and selfish scholars; though you study a thousand volumes, you have only gathered the crumbs of scholarship and are nothing but sciolists. This is not the hope and expectation of our rulers and leaders concerning you gentlemen. Chu Tzu has said again "To fix the mind is like the sowing of seeds." Who is it that has sown the seeds of tares can ever reap wheat? No one! The desire for degrees and wealth easily beguiles youth. Scholars, if you want to get degrees you ought to follow the charlatan teacher; if you want to get a show of wealth you ought to learn the shopkeeper's business. If you have a desire for the one or the other of these, you cannot be taught in the arts. Beware of them. Seek first the greatest thing and no one will be able to rob you of the smaller. This is an essential trait of the superior man.

There are certain helps for guiding you in fixing the resolution, such as the following. (a) There must be an enlarged experience. The resolution or ideal will grow higher as knowledge grows broader. Lu Tze says "This doctrine, that resolution only comes through an extended experience is little understood to-day."

(b) Having fixed the mind, it must be nourished lest it be frittered away. For example when Wu Wang wished to take vengeance upon the Prince of Yueh, he instructed his orderly to ask him daily the following question:—"Have you not forgotten that the man of Yueh killed your father?" So it must likewise be with the scholar who wants to fix his mind. He should remind himself every hour, and even every minute, of the important object of life. The resolution being fixed, it should be nourished by education, otherwise it becomes empty words, and, in time, will vanish into nothing.

責焉。顧亭林之志也。學者苟無此志。則雖束身寡過。不過鄉鄰自好之小儒。雖讀書萬卷。祇成碎義逃難之華士。此必非良有司與鄉先生之志也。三子也。朱子又曰。立志如下種子。未有播莠稗之志。而求來牟之實者。科第衣食。最易累人。學者若志在科第。則請從學究以遊。若志在衣食。則請由市僧之道。有一於此。不可教誨。願其戒之。先立乎其大者。則其小者不能奪也。此爲大人而已矣。立志之功課。有數端。必須廣其識見。所見日大。則所志亦日大。陸子所謂今人如何便解有志。須先有智識始得。此一端也。志既立。必養之。使勿少衰。如吳王將復讐。使人日聒其側。曰。而忘越人之殺而父乎。學者立志。亦當如此。其下手處。在時時提醒。念茲在茲。此又一端也。志既定之後。必求學問以敷之。否則皆成虛語。久之亦必墮落也。此又一端也。

1. 顧亭林 A great scholar of Kun Shan near Shanghai. 2. 良有司 Yu shi: a noun. Good officers. 3. 莠稗 A tare much like a true seed. 4. 來牟 Wheat and barley. 5. 科第 Graduates. K'o lower, and ti higher degrees. 6. 學究 A term of disdain. A Pedant. Dr. Pangloss. 7. 市僧 A term of contempt—shopkeeper. 8. 有一於此 Subjunctive mood. 9. 先立乎其大者 etc., from Mencius. Cp. seek ye first the kingdom of God. 10. 陸子 A Contemporary of Chu Fu tzu, but of an opposite school in philosophy. 11. 而忘越人 Erh—You. 12. 念茲在茲 From the Book of History. Concentration of mind. 13. 敷之 To nourish and support.

II. CULTIVATION OF THE MIND. The words of Confucius are "The virtuous are free from anxieties: the understanding are free from doubts: the bold are free from fear." Mencius obtained great help in "Maintaining an unperturbed mind." From this we can see that the ancient sages were very watchful over their minds. Scholars, since you have paid attention to the truth and taken the heavy responsibility of this nation upon yourselves, you should realize that you are tempted on every side by wealth: and that the seductions of honours, pleasures, bad habits and all that please the ear, eye, and the flesh, surround you. We are just like an old man of eighty years passing over a dangerous bridge, who if he lets himself go even a little, will surely fall into the deep. When you enter the activities of life, there will be countless temptations such as profit and injury, praise and blame, sorrow and pleasure, the alternatives of life and death which will seek to entice and move you. If you have no firm and unflinching will, you will be in despair and hopeless; when you get into difficulty, or when the test comes, you will misconduct yourselves; your life will be spoiled and your name ruined. This is why there are very few, who have accomplished great things, from ancient times until now. When Cheng Wen Chin was busy in a campaign, he could read and learn as usual. Though driven back a hundred times yet he never retired. Thus it was that he was able, at last, to put down the rebellion. A great scholar's knowledge is so different from that of a common one.

Now the changes in this world are becoming more acute, and human affairs are becoming more complex. Dear scholars, I am sure the burdens and duties of life will be increasingly greater and more arduous than ever in future. It is only the courage that dares face hell, or the spirit that dares risk life, in governing, that will encompass success. Therefore the power of management, lies in the cultivation of the mind. Since men are inclined only to dilettantism in letters, and have looked upon metaphysics with contempt, as tending to Buddhism so that

二曰養心。孔子言仁者不憂。智者不惑。勇者不懼。而孟子  
 一生得力在不動心。此從古聖賢所最兢兢也。學者既  
 有志於道。且以一身任天下之重。而目前之富貴利達。  
 耳目聲色。游玩嗜好。隨在皆足以奪志。八十老翁過危  
 橋。稍不自立。一落千丈矣。他日任事。則利害毀譽。苦樂  
 生死。樊然殽亂。其所以相撼者。多至不可紀極。非有堅  
 定之力。則一經挫折。心灰意冷。或臨事失措。身敗名裂。  
 此古今能成大事之人所以希也。曾文正在戎馬之間。  
 讀書談學如平時。用能百折不回。卒定大難。大儒之學。  
 固異於流俗哉。今世變益亟。亂機益劇。他日二三子所  
 任之事。所歷之境。其艱鉅厄苦。視文正時。又將過之。非  
 有入地獄手段。非有治國若烹小鮮氣象。未見其能濟  
 也。故養心者。治事之大原也。自破碎之學盛行。鄙夷心<sup>13</sup>

1. 一落千丈 To lose the whole fruit of your work. 2. 不可紀極  
 Countless. 3. 失措 "Lose the art." 4. 戎馬 Campaign. 5. 用能 Yung  
 in the sense of thereby. 6. 卒定 Tsu: finally. 7. 流俗 Ordinary  
 scholars. 8. 又將過之 Still more serious times than now. 9. 入地獄手  
 段 A Buddhist phrase. Buddha must go to Hell to be a great Saviour.  
 10. 治國若烹小鮮 Quotation. Hsiao hsien = fowl and fish. 11. 破碎之學  
 Referring to two schools of learning, the 漢學, and 宋學. Liang prefers the  
 philosophical school. 12. 鄙夷 Despise. 13. 心宗 Mental Philosophy.  
 Philosophers.



no one dares to deal with it now, my own liberty of mind and freedom of action have gone. This is not right. If you want to apply your humane mind to alleviate the sorrow of this nation and save her countless people, you ought to feel the exhilaration of coming to its help. You must first gauge the true value of sorrow and joy, of life and death, and also of praise and blame. The Book of Rites says "When good principles prevail in the government of his country, he does not change from what he was in retirement.—How firm is he in his mind—excelling all! When bad principles prevail in the country, he maintains his course to death without changing.—How firm is he in his energy!" And Mencius says "To be unswayed by the power of riches and honours; to take a humble lot without swerving from principle; and to refuse to bend to the menace of power and force:—Ah! these characteristics constitute the great man!" To be otherwise is to be old-womanish.

There are two helps towards the cultivation of the mind (*a*) Meditation: (*b*) Experience. Scholars when in school, cannot have experience, but should start with meditation. Cheng Tzū used half a day to meditate and the other half to study. But we cannot now with our complex studies have so much time as this; still we should give an hour or half an hour's time to meditation. There are two kinds of meditation: 1st. Abstraction of mind. Abstraction of mind is to forget what you have seen and to keep out what you have heard. Do not allow even one little stray thought to be in your mind, so that all in you, may be clear and transparent and that your heart may be as light as air. 2nd. Open the mind. To open the mind is to let it glance around the vastness of nature and the laws of creation. Consider your future life and imagine that some day you may have to encounter many difficulties and dangers, with the probability that you may have to suffer death. If you ponder over these possibilities every day, it will help your actual experience afterwards. This will be very useful to your future life: do not allow it to be neglected and hung up.

宗謂爲逃禪。因佛之言心。從而避之。乃並我之心。亦不敢自有。何其慎也。率吾不忍人之心。以憂天下。救衆生。悍然獨往。浩然獨來。先破苦樂。次破生死。次破毀譽。記曰。國有道。不變塞焉。強哉矯。國無道。至死不變。強哉矯。孟子曰。富貴不能淫。貧賤不能移。威武不能屈。此之謂大丈夫。反此卽妾婦之道。養心之功課有二。一靜坐之養心。二閱歷之養心。學者在學堂中。無所謂閱歷。當先行靜坐之養心。程子以半日靜坐。半日讀書。今功課綽迫。未能如此。每日亦當以一小時或兩刻之功爲之。靜坐時所課。亦分兩種。一斂其心。收視反聽。萬念不起。使清明在躬。志氣如神。一縱其心。徧觀天地之大。萬物之理。或虛構一他日辦事艱難險阻。萬死一生之境。日日思之。操之極熟。亦可助閱歷之事。此是學者他日受用處。勿以其迂闊而置之也。

1. 乃並 Thus even. 2. 淫 To move from one's purpose. 3. 綽迫 Complex and pressing. 4. 收視反聽 Shut out what you have seen and heard. 5. 置之 Hang it up—neglect it.

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III. SELF-CULTURE. Yen Tzū on asking for advice was told "Look not at what is contrary to propriety; make no movement which is contrary to propriety; listen not to what is contrary to propriety; speak not what is contrary to propriety; do nothing contrary to propriety." When Cheng Tzu was very near to his end he said "That in his deportment and manner he had kept from violence and heedlessness; that in regulating his countenance he had kept near to sincerity; and that in his words and tones he had kept far from lewdness and impropriety." Confucius said "Be loyal, sincere, reliable, and reverent, and you can pass unmolested through a barbarian country." These should not be looked on as trifles. In future, when you bear the burden of empire, you should be first a blameless man. Be specially careful of your actions with western people. You must sweep away your bad manners and customs and be loyal and true. You will be a great and useful man if you do so. We do not want you to learn the arrogance of a pedant or the strange ways of the foreigner.

As a guide to self-culture, there can be no better lesson than the three self-examinations of Cheng Tzu. When you are on your bed, you should apply his methods to think over what you have done and said, and find out how much there is wrong, and record them. At first you will find very few wrong deeds or words of which you may be conscious; but later on, you will find so many faults that you cannot hide them. However you must not despise yourself and be discouraged. After one month or so you will find they will become fewer.

IV. STUDY. If you have the square collar and slouching gait, who does not know you have the air of a student? But few are they who know all the things of ancient and modern times, of East and West, that are beneficial and useful to the world. Scholars, therefore, everywhere have the reputation of being useless persons. During these times of change, when foreign powers are pressing on every hand, if we do not pay attention to the literature of other nations, we cannot thoroughly

三曰治身。顏子請事之語。<sup>1</sup>曰非禮勿視。非禮勿聽。非禮勿言。非禮勿動。曾子將卒之言。曰定容貌。正顏色。出辭氣。孔子言忠信篤敬。蠻貊可行。斯蓋不得以小節目之也。他日任天下事。更當先立於無過之地。與西人酬酢。威儀言論。最易見輕。尤當謹焉。掃除習氣。專務篤實。乃成大器。名士狂態。洋務羶習。不願諸生效也。治身之功課。當每日於就寢時。用曾子三省之法。默思一日之言論行事。失檢者幾何。而自記之。始而覺其少。苦於不自知也。既而覺其多。不可自欺。亦不必自餒。一月以後。自日少矣。

四曰讀書。今之服方領。習矩步者。疇不曰讀書。然而通古今。達中外。能爲世益者。蓋鮮焉。於是儒者遂以無用聞於天下。今時局變異。外侮交迫。非讀萬國之書。則不能通一國

1. 請事 Ask for advice on methods of culture and study. Also means ask for appointment to duty cp 請示. 2. 目之 Mu a verb. 3. 狂態 Haughty: arrogant. Tai=like, -ly. 4. 羶習 To smell as Mongols do, of fat and mutton. To taste of fish. 5. 失檢者 To act slovenly, carelessly 者 Stands for speech and action. 6. 服方領習矩步 The square collar and slow walk of the old literati. 7. 疇=誰.

understand that of one. But western learning produces thousands of new publications every year, such as works on sound, light, chemistry, electricity, science, mathematics; the compilations on agriculture, mining, engineering, commerce, histories and laws. We cannot study them all, they are new every day and change every month. But I think however, that we should take a few years out of our short life to learn first some of our Chinese Histories and Classics and afterwards study western learning. Then we may reckon to have some scholarship. As to the Chinese Classics and Histories these are numerous beyond computation, and I can only point out such as the Classics, Commentaries, Histories, Chronicles and Encyclopædias, which ought to be read by every scholar. Yet I am afraid that an ordinary life is too short to finish even these. But if because life is short we throw them aside, how shall we get a knowledge of the teaching of our sages and the tracks of our rulers. No more than two or three would be found who could do it. Suppose life is long and some studious scholars could read literature and select the good from these books, we should feel that it would be just as hard as to pick up gold dust from amongst the sand; for eight or nine parts in them are useless or unimportant for the times, and only one or two parts are instructive. Even those few parts that contain useful things, cannot be had, unless you first know thoroughly the histories and classics of a thousand generations: and are quite conversant with Chinese and Foreign learning, then when you open the volume you may find the necessary and important themes. If your knowledge is not so extensive, though you read these works thrice over, you can get only a bit of the good they contain. Besides the books just mentioned, there are ten times as many which ought to be read once at least; but they are as impossible and hard to read as the others. Thus, although scholars in recent times read all sorts of books, yet they are of no use to the great Doctrine and the exigencies of China. Chinese books are numerous

之書。然西人聲光化電格算之述作。農礦工商史律之紀載。歲出以千萬種計。日新月異。應接不暇。惟其然也。則吾愈不能不於數十寒暑之中。劃出期限。必能以數年之力。使學者於中國經史大義。悉已通澈。根柢既植。然後以其餘日。肆力於西籍。夫如是而乃可謂之學。今夫中國之書。他勿具論。即如注疏兩經。解全史九通及國朝掌故官書數種。正經正史。當王之制。承學之士。所宜人人共讀者也。然而中壽之齒。猶懼不克卒業。風雨如晦。人壽幾何。若從而撥棄之。則所以求先聖之道。觀後王之迹者。皆將無所依藉。若率天下人而從事於此。靡論難其人也。即有一二劬學之士。斷斷然講之。而此諸書者。又不過披沙揀金。往往見寶。其中精要之處。不過十之一二。其支離蕪衍。或時過境遷。不切於今日之用者。殆十八九焉。而其所謂精要之一二者。又必學者於上下千古。縱橫中外之學。深通有得。旁

1. 述作 works 紀載 Records. Shu, to transmit—tso, personal work. How Shu tso and chi tsai differ is seen here. 2. 以千萬種計 I governs Chi. 3. 惟其然也 I guess the reason. 4. 寒暑 A year—winter and summer. 5. 而乃 Then: afterwards. 夫 introduces the conditional clause. 6. 注疏 Chu, a commentary: Shu, annotations on the commentary. 7. 掌故 Master of ceremonies in the Han dynasty. 8. 中壽之齒=forty years of age. 9. 劬學 Severe study. 10. 蕪衍 Weeds, trash, luxuriant growth. 11. 殆焉 These two words often go in combination.

and difficult to read, on the one hand, and on the other, they are useless when they have been read. If there is no one to revise them, I am afraid that ten years hence no one will study the classics and histories. I, therefore, hope that you and I will make a promise to study those books which should be read. But as to the system of study, whether we should read thoroughly a whole work or read a few selected chapters, or a few sentences in a chapter, the important thing is to study that which is pertinent to the religion of our sage, and the present condition of China, introducing new ideas and searching for matter such as will explain and illustrate them. We should arrange the course to meet students of average ability. On alternate days the Chinese Classics, philosophy, histories, and books translated from Western literature should be studied. We should thus in a few years time, be able to know somewhat of our Chinese learning and a little foreign learning as well. Then the students will not give way to sighing on seeing the wide ocean of learning, nor lose their way in any by-paths. And we hope that in this way our Chinese learning will not cease. If you all consent to this proposition, we shall organize a college magazine and publish our compositions for the opinion of the public.

A GUIDE TO STUDY. Every scholar should keep a manuscript book, divided into two parts. The one for the course of study, the other for occasional reading. Every day you should write down the new thoughts which occur to the mind in your studies. You should also write down what you are uncertain of, and ask for an explanation. The other lessons would be published in the magazine.

V. RESEARCH. Watt invented the steam engine from seeing the energy in the boiling kettle. Newton saw the falling of an apple and conceived the law of gravitation. John Herschel from the leaf of a tree, was led to study the compositions of matter. Archimedes found out the science of hydrostatics when he was in his bath. Galileo invented his telescope



通發揮。然後開卷之頃。鈎元提要。始有所獲。苟學識不及。雖三復若無覩也。自餘羣書。數倍此數。而其不能不讀。與其難讀之情形。亦稱是焉。是以近世學者。雖或瀏覽極博。研究極勤。亦不過揚子雲所謂繡其悅聲。劉彥和所謂拾其芳草。於大道無所聞。於當世無所救也。夫書之繁博而難讀也。既如彼。其讀之而無用也。又如此。苟無人董治而修明之。吾恐十年之後。誦經讀史之人。殆將絕也。今與諸君子共發大願。將取中國應讀之書。第其誦課之先後。或讀全書。或書擇其篇焉。或讀全篇。或篇擇其句焉。專求其有關於聖教。有切於時局者。而雜引外事。旁搜新義。以發明之。量中材所能肄習者。定爲課分。每日一課。經學子學史學。與譯出西書。四者間日爲課焉。度數年之力。中國要籍一切大義。皆可了達。而旁證遠引。於西方諸學。亦可以知崖略矣。夫如是則讀書者。無望洋之嘆。無歧路之迷。而中學或可

1. 開卷之頃 The time of study. 2. 稱是 Equal in difficulty. The study refers to the difficulties mentioned. 3. 揚子雲 Name of a Han scholar. 4. 繡其悅聲 Outward embellishments. 5. 劉彥和 Name of a Chin scholar. 6. 拾其芳草 Pick the fragrant flowers: ornaments of style. 7. 董治 To superintend. 8. 第 Arrange. 9. 每日一課 One (and the same subject) in one day. 10. 旁證遠引 To induce proofs from a wide study. 11. 崖略 Outlines. Metaphor from the general contour of mountains. 12. 望洋 To look on the ocean. Cp. Newton's sand by sea shore.



from seeing children playing with lenses. The western inventions and sciences have been very often obtained accidentally from a very common and simple event. We Chinese are not less clever than they, and yet we have not invented anything. The reason lies in the lack of thought. Chu Tzu says "The learning for adults, at the outset, instructs the beginner, in regard to all things in the world, to proceed from what knowledge he has of their principles, to the investigation of them until he has a perfect understanding." The old scholars of the Han School laugh at this teaching, saying how can beginners investigate the principles of all things, ignorant of the fact that the more one uses his wisdom, the more wisdom he will get: and the harder one uses one's brain the finer his brain will be. So this is very important for beginners. However, what the Sung scholars said "the truth of a thing is one step behind the real invention" is valuable. Now as there are some translated books of science in the market, we have a better chance of knowing more of the principles of things than our forefathers. If we can advance in research from what we already know, we shall be able to fathom great things such as fixed stars and the constellations of heaven, down to the minute things such as the world of microbes: profound things such as spirit, and, psychic life, and the flux of things, or even simple things such as what we see, eat, drink and use. I, therefore, sincerely urge you clever men to observe well the easy and deep things in order that in times to come, you may discover some new method, or some new invention, or a new principle.

As a help in research, the teacher should set a few questions on general knowledge, or on Physics, every odd day after the students have finished their lessons and request full descriptive answers. Afterwards the teacher should expound them, pointing out answers that are correct or such as are incorrect.

以不絕。今與二三子從事焉。若可行也。則將演<sup>1</sup>爲學校報以質<sup>2</sup>諸天下。讀書之功課。凡學者每人設劄記一冊。分專精涉獵兩門。每日必就所讀之書。發新義數則。其有疑義。則書而納之待問匭<sup>5</sup>以待條答焉。其詳細功課。別著之學校報中。

五曰窮理。瓦特因沸水而悟汽機之理。奈端因蘋果落地而悟巨體吸力之理。侯失勒約翰因樹葉而悟物體分合之理。亞基米德之創論水學也。因入浴盤而得之。葛立理尤之製遠鏡也。因童子取二鏡片相戲而得之。西人一切格致製造之學。衣被五洲。震轢萬國。及推原其起點。大率由目前至粗極淺之理。偶然觸悟。遂出新機。神州人士之聰明。非弱於彼也。而未聞有所創獲者。用與不用之異也。朱子言大學始教<sup>8</sup>。必使學者。卽凡天下之物。莫不因其已知之理。而益窮之。以求至乎其極。近世漢學家笑之。謂初學之人。豈能窮凡物之理。不知智慧日濬則日出。

1. 演爲 To make, publish. 2. 質 To appeal to the judgement of: ask for an opinion. 3. 涉獵 To hunt game. To make incursions. 4. 數則 Several items. 5. 待問匭 A question box. 6. 震轢 To stir and astonish. 7. 創獲 To find something new: to discover a genius. 8. 大學始教 The fundamental teaching of the Great Learning.

VI. THE STUDY OF LITERATURE. The Classics say "Superficial writings cannot reach far." Since scholars have the responsibility of awakening and teaching the world, you have to learn to write eruditely. The written discourse intended for transmission to succeeding generations may have the style of classical nicety and antique beauty, or extensive learning and euphuistic skill, or of soaring imagination and subtle grandeur. Though you cannot attain to such styles it should not disturb you. It is sufficient if the written discourse, which is intended to awaken or to teach the world, meet the demand expressed in the words "In language it is simply required that it convey the meaning." In writing this kind of literature, the principles should be broadly and clearly stated and the style crisp and perspicuous, but need not be embellished. Wen Kung says "he who calls himself a litterateur is not a litterateur at all." It is a reproach to the man who has gained nothing by his learning, other than a wish to display his writing. As helps to the study of literature, there should be every month an examination in essay composition.

VII. ASSOCIATION OF FRIENDS. Sun Tzu says "The reason why man is different from the beasts, is because of his power of association into communities." The Book of Changes says "A virtuous man depends upon the advice and teaching of his friends." Cheng Tzu says "The superior man gets his friends by means of letters and builds up his virtue by the help of his friends." The helps and benefits derived from upright and truthful friends, who can encourage one another in good deeds and correct each other's faults, are greater and more than those derived from a teacher or guardian. When you go out into the world, the world is your large association. Now you are in school, the school is your small association. Tu Kung Pu says "Serve your friends carefully; do not envy but love each other; do not despise but respect each other. Collect everybody's thought in order to enlarge your knowledge, and your knowledge will become brighter and more luminous? every day."

腦筋日運則日靈。此正始教所當有事也。特猜宋儒之所謂理者。去實用尙隔一層耳。今格致之書。略有譯本。我輩所已知之理。視前人蓋有加焉。因而益窮之。大之極恆星諸天之國土。小之及微塵血輪之世界。深之若精氣游魂之物變。淺之若日用飲食之習。皆宜與同手。且能見其深。用之既熟。他日創新法製新器。開

之窮理之功課。每剛日諸生在堂上讀書。功課畢。由教習隨舉目前事理。或西書格致淺理數條以問之。使精思以對。對既徧。一理揭示之。

六曰學文。傳曰。言之無文。行而不遠。學者以覺天下爲任。則文未能舍棄也。傳世之文。或務淵懿古茂。或務沉博絕麗。或務瑰奇奧詭。無之或可。覺世之文。則辭達而已矣。當以條理細備。詞筆銳達爲上。不必求工也。溫公曰。一自命爲文人。無足觀矣。苟學無心得。而欲以文傳。亦足羞也。學文之功課。每月應課卷一次。

1. 特一但。 2. 微塵世界 The world of microbes. The use of Shih chieh in this sense is Buddhistic. 3. 血輪 Corpuscles. 4. 物變 The flux of things. 5. 習讀 Common objects. 6. 高材 Clever. 7. 剛日 Odd days. Cp. 柔日 even days. Cp. 單月, 雙月. 8. 司馬溫公 His Christian name was 光. A great historian of the Sung. 9. 心得 A matter only known to the writer.

As a guide to mutual aid there should be, every month, two or three days set apart for mutual improvement, when students should exchange exercise books for mutual correction. Answers and criticism should be given, and each should express his thoughts. Every meeting should be presided over by a teacher.

VIII. PHYSICAL CULTURE. The Book of Records says "Even Wen and Wu could not hold on to a bent bow and never ease it. There is a time to bend and a time to ease the bow; such was the method of Wen and Wu." Scholars, therefore, ought to learn, to think, to rest, and to play at the appointed time. The westerners have this principle, so all schools cease work on Sunday. The seventh day is the time of renewal. The ancient Emperors closed the passes on an appointed day and no merchants or travellers were allowed to travel. This was an ancient custom, which we find in our Classics, and which has been observed in the East as well as the West. Now we apply this principle in our school, so that every matter has its own particular time; in this way overstrain is avoided. Drill should be encouraged.

IX. THE PRACTICE OF POLITICS. Chuan Sheng says "the History of Spring and Autumn is a science of politics,—the scheme of the ancient Emperors and sages." Education which is worthless in the line of politics, may be called vulgar education. Politics in this century are somewhat different from the politics of the Tang and Sung and subsequent Dynasties. One must understand thoroughly the six classics and compare them with the books written by the scholars of the Chou and Tsing Dynasties, and the books of westerners such as International Politics and International Laws, in order that he may find the principles of government. One must study the histories of every dynasty, the cause of prosperity and depression, and compare them with the histories of Greece, Rome and other countries in order that he may find the principles of government in ancient times. One must investigate carefully the conditions

七日樂羣。荀子曰。人之所以異於禽獸者。以其能羣也。易曰。君子以朋友講習。曾子曰。君子以文會友。以友輔仁。直諒多聞。善相觀。過相規。友朋之益。視師長有加焉。他日合天下而講之。是謂大羣。今日合一堂而講之。是謂小羣。杜工部曰。小心事友生。但相愛毋相妒。但相敬毋相慢。集衆思。廣衆益。學有緝熙於光明。樂羣之功。課俟數月以後。每月以數日爲同學會講之期。諸生各出其劄記冊。在堂互觀。或有所問。而互相批答。上下議論。各出心得。其益無窮。凡會講以教習監之。

八曰攝生。記曰。張而不弛。文武不能也。一張一弛。文武之道也。故君子之於學也。藏焉修焉。息焉游焉。西人學堂。咸有安息日。得其意矣。七日來復。先王以至日閉關。商旅不行。此古義之見於經者。殆中西同俗也。今用之起居飲食。皆有定時。勿使過勞。體操之學。采習一二。攝生之功課。別具堂規中。

以上八條堂中每日功課所當有事。以下二條學成以後所當有事。而其基礎皆立自平時。故并著之。

1. 講習 To learn and ponder. 2. 杜甫, who held the office of 工部 A celebrated poet of the Tang dynasty. 3. 緝熙 To be sincere and reverent. 4. 攝生 Physical culture. To preserve bodily health. 5. 至日 Winter solstice; holiday.

of prosperity and decay that exist in the principalities of China, at the present time, as well as the causes of the country's weakness and strength, and compare them with the recent histories, constitutions and policies, and with the opinion of the press, in order that he may find the way of governing the present generation. This is the way of learning politics. Moreover travelling and studying are both equally necessary. What troubles China at present, is the lack of governing ability. The Confucian Analects say "If a man who is charged with governmental business does not know how to act, though his learning be extensive, of what practical use is he?" Now as to Chinese studies we ought to use the Chinese Classics, and Histories, as our foundation. As to western knowledge, we should make Constitutions and Politics our aim. This is why we study An Ting's method of government in the distant past, and collect the contents of the Politics of western countries to-day. As a help in learning Politics, there are certain things to be observed. Every day, the students having finished their lessons, the teacher should take one or two subjects from the newspapers and ask every student to discuss the way he would act, if he had to manage the affairs in question. Then the teacher should give his ideas to the students. Written questions and answers should be required in the school.

X. THE PREACHING OF CONFUCIANISM. Pity it is that we have to confess that the religion of our great sage is in such a condition of decay. We often acknowledge that the converts of this religion are calculated at four hundred millions. But in reality one-half of them are ignorant women, one-fourth of them do not know even one character, three-fortieths of them are merchants, servants, slaves, and one-twentieth of them are mean and useless scholars. As Mr. Chuang says "All the people in the state of Lu have dressed themselves like Confucianists, but of real Confucianists there are none." Moreover heretical doctrines are spreading so widely that the people cannot distinguish between the right and the false. Now if we do



九曰經世。莊生曰。春秋經世。先王之志。凡學焉而不足爲經世之用者。皆謂之俗學<sup>1</sup>可也。居今日而言經世。與唐宋以來之言經世者又稍異。必深通六經制作之精意。證以周秦諸子及西人公理公法之書以爲之經<sup>2</sup>。以求治天下之理。必博觀歷朝掌故沿革得失。證以泰西希臘羅馬諸古史以爲之緯<sup>3</sup>。以求古人治天下之法。必細察今日天下郡國利病。知其積弱之由。及其可以圖強之道。證以西國近史憲法章程之書。及各國報章以爲之用。以求治今日之天下所當有事。夫然後可以言經世。而游歷講論二者又其筭鑰也。今中國所患者無政才也。記曰。授之以政。不達。雖多。亦奚以爲<sup>4</sup>。今中學以經義掌故爲主。西學以憲法官制爲歸。遠法安定經義治事之規<sup>5</sup>。近采西人政治學院之意。與二三子共勉之。經世之功課。每柔日堂上讀書功課畢。由教習隨舉各報所記近事一二條。問諸生以辦法。使各抒所見。對既徧。然後教習以辦法揭示之。凡在堂問答皆以筆談

1. 俗學 Learning useless for practical affairs. 2. 經 Longitude. 3. 沿革 What is preserved and changed. 4. 緯 Latitude. 5. 郡國 The kingdom viewed in its departments. 6. 亦奚以爲 But how can it be used? 7. 歸 Focus, goal, centre cp. 目的. 8. 胡璣 Name of a statesman. Referred to as 安定 his ancestral home. Cp. Chang Chih Tung—清河. 9. 抒所見 To express an opinion.



not try to preserve our religion, it will soon perish! The central theme in founding schools now should be to encourage the Confucian faith. Tze Kung says "If one do not find the door and enter by it, he cannot see the ancestral temple with its beauties, nor all the officers in their rich array." This is the reason why foreigners do not esteem our religion; and our indifferent scholars disregard their own cult, the religion of Confucius, because they are ignorant of the true aim of Confucianism. Now is the time to reveal the sentiments, teachings, rules, and essence of the six classics and test each with the new learning: then Confucius will be again regarded as the example and model of ten thousand ages and the pattern of the world. In the Confucian analects, it has been recorded that "The master was wishing to go and live among the nine wild tribes of the east," and in another place it says "My doctrines make no way, I will get upon a raft and float about on the sea." For the Confucian religion is not for one country only, but also for other nations as well: therefore it has been said, "His fame overspreads the middle Kingdom and extends to all barbarous tribes. Wherever ships and carriages reach; wherever the strength of man penetrates; wherever the heavens overshadow and the earth stretches; wherever the sun and moon shine; wherever frosts and dews fall; all who have blood and breath unfeignedly honour and love him." When you students finish your school course you should be willing to make a vow that you will spread the Confucian religion of peace and brotherhood amongst all the nations of the world. Thus only can the real success of your life be assured.

十曰傳教。微夫悲哉。吾聖人之教之在今日也。號稱受教者四萬萬。而婦女去其半焉。不識字者又去其半之半焉。市僧胥吏又去其半之六七焉。帖括賤儒又去其半之八九焉。此誠莊生所謂舉魯國皆儒服。而真儒幾無一人也。加以異說流行。所至強聒。挾以勢力。奇悍無倫。嗚呼。及今不思自保。則吾教亡無日矣。今設學之意。以宗法孔子爲主義。子貢曰。不得其門而入。不見宗廟之美。百官之富。彼西人之所以非薄吾教。與陋儒之所以自蔑其教者。由不知孔子之所以爲聖也。今宜取六經義理制度。微言大義。一一證以近事新理。以發明之。然後孔子垂法萬世。範圍六合之真乃見。論語記子欲居九夷。又曰。乘桴浮於海。蓋孔子之教。非徒治一國。乃以治天下。故曰。洋溢中國。施及蠻貊。凡有血氣。莫不尊親。他日諸生學成。尙當共矢宏願。傳孔子太平大同之教於萬國。斯則學之究竟也。傳教之功課。在學成以後。然堂中所課。一切皆以昌明聖教爲主義。則皆傳教之功課也。

1. 號稱 Nominally. 2. 帖括 Dilettantes. 3. 強聒 Lollards. Din into people's ears. 4. 非薄 To despise. 5. 垂法 The truth handed down through generations. 6. 矢 To preserve a steady aim. Metaphor from a straight and stiff dart. 7. 大同(之運) From the Li Chi, Universal peace, harmony, righteousness. Utopia.



# **ECCLESIASTICAL TROUBLES ARE UNCONNECTED WITH RELIGION**

**WOE IS ME, MY MOTHER, THAT THOU HAST  
BORNE ME A MAN OF STRIFE AND A MAN OF  
CONTENTION TO THE WHOLE EARTH!**

**JEREMIAH**

**THEY CEASE TO HATE WHO CEASE TO BE  
IGNORANT.**

**TERTULLIAN**

## ECCLESIASTICAL TROUBLES ARE UNCONNECTED WITH RELIGION

FROM THE SHIH PAO

The Ministry of Education with the view of removing the ecclesiastical difficulties that arise, intends to appoint some of the returned students from Japan and Europe, such as are proficient in Chinese, and who have obtained the highest results in the recent examination, to translate the most important religious books of the Protestant church into Chinese. Whenever there are passages in these books compatible with the doctrine of Confucius they are to be compiled and embodied in the style of the Four Books, and in the diction of the Five Canons, for distribution in the schools and yamens of the various provinces, to enable all the people thereby to know that the object of the western religion is similar to the dogmas of Mei-tzu,—the preaching of universal love and the amendment of life. The Ministry is under the impression that this measure will tend towards the elimination of the suspicion and enmity that have long existed between the converts and non-converts in the past.

Having read this intention of the Ministry the writer said with a despairing sigh that such a step was absurd and wide of the mark. Do the high functionaries of China still think that the church trouble is a result of religion? The step proposed by the Ministry of Education is as preposterous as that adopted by Siang-yu, who memorialized the throne during the mutiny of Hwang-cheng, in the dynasty of Tung Han, stating that the rebels required no armed resistance, but that the reading of the filial liturgy on the banks of the river would alone be an efficient method of dispersing them.

## 論消弭教禍之策不在宗教問題

頃聞學部爲消弭教禍起見擬遴選此次考列最優等之兩洋留學生於中學素有根柢者數人取基督教書擇其精要者譯以國文遇有與孔教暗合者則以四書五經成語互相參證貫串成文頒發各省學堂官署庶使咸知西教宗旨不外墨子兼愛勸善之義一切猜嫌自可渙然冰釋民教不生仇讐則教案不期自息云云記者讀之廢然歎曰有是哉子之迂也中朝卿大夫至於今日猶以教禍爲宗教問題耶昔東漢黃巾之變向詔上疏謂無須用兵捕逐但令人於河上取孝經誦之則河北盜賊自爾消滅學部諸臣之所見無乃類是

教禍之所繇日熾者半由於內政之凌夷半由於外交之變詐於宗教問題胡涉焉牧民之吏橫征苛法魚肉小民猾胥劣紳更從而羽翼之夫蚩蚩者何知計無復之則惟有挺而走險已耳有司效鸛鵲之敲而教會席淵叢之利愚民既獲厠身教會則舉其平日所對於貪官污吏富室豪紳之奇怨殊

Now the flagrancy of the church evil is due, partly to the mismanagement of the government, and partly to the circumvention of diplomacy on the part of the foreign Powers, and has no bearing whatever on religion. The proletariat, who are oppressed by the malversation of the official, the extortion of the yamen underlings and the harassment of the corrupt gentry, knowing not how to live, resort to the extreme measure of adopting Christianity. The foolish people, having been received into the church, begin to vent their fury upon the corrupt official, vicious gentry and yamen underling, in revenge for their past cruelty and maltreatment. At first they only oppress their enemies, but, gradually they begin to annoy others, under the aegis of the church. The influence of the church becomes preponderantly great through the additional entrance of the gentry and the rich, as well as the common people, who have suffered from the converts, and who see that by becoming Christians, they too can oppose the official and defy the law.

When animosity has long been cherished an outbreak will become inevitable. The missionaries, not judging the truth of the case, interfere in lawsuits for the protection of their converts, and the officials, bowing down obsequiously to foreigners, dare not decide judicial cases with justice. Therefore the people who were formerly angry with the converts develop a hatred towards the missionaries.

There are several European Powers which regard the church as an excrescence and have long been checking its growth. But they are most ready to take advantage of the missionaries as pioneers in the aggrandisement of territories; for they can reap great benefit through the sacrifice of these few people. Alas! it is through this cause that the ecclesiastical trouble is endless, and it is for this reason that China has lost her prestige and territory. This has, however, it must be noted, no connection with religion. If it be truly desired to put a timely end to the ecclesiastical trouble the reform must

毒皆將假手於教會之勢力一發洩之始猶施之於所仇怨浸假乃普及於平民而結怨最多之富室豪紳與夫平民之曾蒙教力侵害者見夫入教卽可以抗官而肆惡也則益紛然歸之如水赴壑教會之權力乃一日而千里矣仇隙既深有觸卽發教士不察此中情僞但聽教民一面膚受之辭遽施其干涉之手段以庇護之治獄之吏徒知崇奉外人不取秉公裁判乃一切行之以壓力務抑民而伸教於是民間向時蓄怨于教民者且進而遷怒于教士矣

歐西諸國自限制教會以來久矣視教士爲贅疣苟得假以爲侵略之先驅犧牲數人而國家可獲無窮之厚利豈非其所甚願嗚呼此教禍之所以日滋動爲失地喪權之引線也與宗教之異同優劣曾胡涉耶誠欲教禍之漸弭也必自內政之改良始矣改良內政有兩塗焉一則定取民之制舉今日困民之橫征暴斂悉予停罷俾海內不苦於誅求自不至挾外力以自遁教會雖極其煦嫗之仁以相勸誘而國民胥感朝廷之德意又孰肯適彼樂郊



begin with the administration. There are two ways of doing this. First, the reformation of the internal government by the absolute discontinuance of all undue illegal taxes. The people, not being overburdened with oppressive imposts, naturally will not seek to avoid proper payment of duty by clinging to outside help. Although the missionaries may persuade them to enter their religion by little kindnesses, the people, by reason of the beneficence of the government, will not be eager to rely on others for comfort in distress. From the very day, that this is done the missionaries, aware that but few people seek for admission into the church, and that their intrigues are not fruitful, will begin to tire of their enterprise and return home. Secondly, all local officials presiding over the judicial proceedings must have a thorough knowledge of the law and be of upright character and uncorrupt principle. When the officials are thoroughly acquainted with the law they will decide the cases justly, and will not yield obsequiously to the wishes of the foreigners: the people will then be satisfied. When the officials are righteous and incorruptible, justice will reign supreme and there will be no occasion for accepting or offering bribes. In adopting this course the trouble will disappear; for missionaries will have no chance to interfere in lawsuits when cases of litigation are properly administered. The people will be satisfied and will not be inimical to the churches. Further the church cannot exert any unreasonable influence in this direction.

Internal affairs having been reformed, the government can gradually direct its attention to diplomacy. There are two guiding principles for the conduct of all international negotiations.

First, the government should hold direct communication with the Pope in affairs relating to the Roman Catholic church. All the western Powers have delegates at the Vatican and seldom transact ecclesiastical affairs without referring to the Pope. It is only China, through the coercion of France, that cannot communicate directly with him. In the last ten years

者自今以往。皈教之人。自日見其寡矣。彼法既不足動人信仰。則且將厭倦。思返徐息其狡焉思啟之心。此清原之說也。一則整飭吏治。使地方裁判之。有司人人莫不諳習法律。莫不潔身自愛。人人諳習法律。斯遇有民教爭訟。之案。必能秉公判斷。而不至曲徇外人之意。旨以偏責吾民。則民服。人人潔身自愛。斯平時聽訟折獄。無事不協情理之平。決不至納賄以翫法。公清正直之聲稱。早有以孚外人之心。而折其強梁之氣。則教士教民亦罔不服。民心服。則不至遷怒以仇教。教會服。則不至強詞奪理。以求必勝。此治標之說也。審如是也。教禍之萌。更何自而起哉。

內政既飭。乃可以徐徐從事於外交。外交之術。蓋亦有兩途焉。一則公教事件。必達與教皇直接辦理之目的也。泰西諸國公教問題。靡不與教皇商辦。故教皇所居諸國。皆有特派使臣。獨吾國爲法人所壟斷。不得與教皇直接。十餘年來。有識者未嘗不議及此。而法人終不肯降心相從。今能舉教禍之根。葉一掃而廓清之。彼既無所得利。而又每歲需國家別籌巨款。以津貼教。

enlightened and experienced scholars have been discussing means to this end but France has been unwilling to yield. If our government could remove all the trouble of the church, and afford no opportunity of profit in the matter to the French, they would, in view of the heavy expenditure that it yearly entails forego this privilege quickly and in disgust wash their hands of the whole thing. When France has relinquished her exclusive right of communication with the Pope, China's object of instituting direct communication could be easily accomplished. This being done, the other minor troubles arising from the church could be settled apart from, and unhampered by the sphere of politics.

The trouble of the Roman Catholic church having been removed, we need not be afraid of any of the Protestant churches, which are not so powerful, and consequently the trouble would not be so enormous. The people will not hate them as they do the Catholics. After the power of the Catholic church has been shattered the Protestant churches will not be able to extend their influence. Moreover it will not be difficult for the Protestants to yield to our laws.

Second: the converts of our country should establish churches themselves, so as to be free from the interference of the foreigner. The Chinese are not hostile to any religion. Buddhism is believed in by the higher classes in China; and it cannot be that we shall resist Christianity. Since it is difficult to check its progress the best thing would be to utilize it to our advantage.

At one time Japan had suffered misfortunes similar to China, but the Japanese established churches themselves and were thus freed from the interference of the foreign Pastors and Fathers. During recent years the Chinese also have been contemplating the establishment of churches. In the provinces of Chihli, Honan, Shansi and Shensi there are churches established by the native converts but they dare not declare their independence for fear of official persecution and the antagonism

會。未。有。不。幡。然。悔。其。無。謂。者。將。褰。裳。去。之。之。不。暇。更。安。有。戀。戀。於。不。食。之。雞。肋。而。堅。意。把。持。者。哉。如。是。則。吾。昔。者。遣。使。教。皇。之。目。的。可。以。終。達。即。有。少。數。教。案。亦。可。脫。離。政。治。之。範。圍。而。成。爲。純。粹。之。宗。教。問。題。矣。公。教。之。衅。既。弭。至。於。後。起。之。修。教。則。權。力。不。如。公。教。之。隆。其。爲。患。亦。不。如。公。教。之。甚。而。民。間。之。視。之。也。亦。不。至。如。公。教。仇。隙。之。深。公。教。之。燄。既。息。修。教。勢。不。能。獨。張。固。不。難。俛。首。貼。耳。以。就。吾。法。律。之。約。束。矣。此。一。涂。也。

一。則。吾。國。教。徒。當。自。立。教。會。脫。外。人。之。羈。絆。也。吾。國。爲。宗。教。自。由。之。國。本。無。拒。絕。他。教。之。因。緣。釋。氏。之。說。且。爲。上。流。社。會。之。所。信。仰。豈。能。獨。致。嚴。於。景。教。既。不。能。擯。之。弗。使。輸。入。惟。有。因。勢。利。導。收。爲。我。用。之。一。術。耳。日。本。受。教。禍。之。影。響。其。始。亦。不。遜。於。吾。國。既。而。幡。然。悟。拒。絕。之。非。計。乃。倡。自。立。之。說。今。其。國。景。教。信。徒。奚。慮。數。十。萬。人。然。自。成。爲。日。本。之。景。教。而。歐。西。之。神。父。牧。師。不。能。復。持。教。中。之。柄。此。其。所。以。爲。善。變。也。數。年。以。來。吾。國。信。教。之。士。未。嘗。無。有。感。於。日。本。之。已。事。效。法。其。所。爲。者。直。豫。山。陝。諸。省。皆。有。獨。立。之。教。會。特。慮。夫。官。

of their fellow countrymen. Therefore it behoves our government to encourage and utilize the patriotism of the converts by proclaiming protection to people of every sect without discrimination. These are the best ways under existing conditions. In adopting the first plan it is the duty of the government to undertake it; and in carrying out the second the best way, is to depend upon the co-operation of the government and the people.

In the memorial of the Ministry of Education there are four things inadvisable in the proposed method.

(1) The students in Japan and Europe study science. Now science and religion are directly opposed to each other. Moreover it is impossible for outsiders to penetrate into the essential doctrines of Christianity. To compel people to fathom the doctrines of a system, which they have never studied before, is absolutely impracticable: and the elucidations so made could never be correct and satisfactory, but would enable the cunning converts to defend their action and criticise the procedure of the students, and strengthen their own people. This is one reason against the proposed method.

(2) If our government desires a correct elucidation, it would be necessary to ask the students to study the Bible and theology. But this would be an unprofitable undertaking, for it would mean the sacrifice of their former studies. Besides, it would be a great disadvantage should the students while examining Christianity become infatuated with it and espouse the doctrine. Instead of attaining the end of the government, to bring back converts to the state of good citizenship, it would produce an opposite result by the conversion of the good citizens to Christianity. This is the second reason.

(3) Ever since the promulgation of reform, the misinformed and conservatives have been suspecting that the Government is going to abolish Confucianism. And the step taken by the Ministry will not only be futile in removing anti-Christian

吏之凌虐。鄉民之仇視。未敢公然告絕于西土耳其。竊謂朝廷宜因其愛國之誠。獎飾而利用之。俾域內所有新舊教徒。悉曉然于朝廷之不吾棄。各激發其忠義之忱。獨立之幟。遍於海內。教民莫非吾民。則教案何自而生。釜底抽薪之法。未有善於此者。此又一術也。斯兩事者。由前之說。政府當專任其責。由後之說。政府社會當各任其責。然非憲政既成。國會已立。朝野同心。不能爲此。此尤在政府之努力。自強。祛空譚而責實效矣。信如學部所奏。有四不可焉。留學東西洋之生徒。皆專肄科學者也。科學之與教宗。背道而馳。如水火冰炭之不相入。教書中之科律義理。局外之人。決無一人能言其故者。強之以所不習。則其所紬繹引伸者。斷不能得其真諦。轉使教會之黠桀者。得申其辨護。以更堅徒衆之歸依。此其不可者一。欲所論之咸得真諦。則必先讀其書。學其學。而後乃知其短長得失之所在。與儒家之所同異者何事。然則是使莘莘之學子。皆棄其所肄之科學。而研究不適於用之宗教也。萬一有惑溺其說。舍所學以相從者。則將何以挽之本欲。化教民爲良士。而反變良士爲教民。其所失者。不亦大哉。此其不可者二。頃

sentiment from the stupid, but will enable the conservatives to bewilder the people by spreading rumours that the Government has determined to supersede Confucianism by Christianity. This will lead to the recrudescence of boxerism and the chaotic condition of the empire.

(4) Ever since the introduction of Christianity into China its followers have been drawn chiefly from the lewd people of the lower class. There are very few Christians of the official class, for the tenet is not of such an awakening nature as to attract the attention of the literati. Since colloquialism is unable to express the innermost meaning of the doctrine it is necessary to turn Christian literature into the proper style, but this would deprive the people, who having only a limited knowledge, of a chance to read, and would enable the scholars alone to study it. The result would be an increase of converts from the scholar class, and the augmentation of church troubles. In view of the four reasons just stated, and the consequences to internal government and foreign relations, it requires no further reasons to show that the step about to be taken by the Ministry is inadvisable.

In conclusion it is necessary to state that, although the affairs of this world are changeable and kaleidoscopic there is always a cause for every change. Any one handling affairs logically will succeed in the matter but acting otherwise the attainment of one's purpose would be impossible. The man, who, without studying the cause of his disease, attempts to cure himself by applying a remedy only to the visible part of the disease, will bring disastrous results on himself. Therefore the healer of the nation should examine the nature of the national disease, and not employ any superficial means for the healing of the empire.



自變法以來山陬海澨之氓篤舊拘墟之士已有以用夷變夏之說疑朝廷之廢棄舊教者今此書一出不能釋顓愚仇教之心反授頑固者以口實使得肆其謗議以蠱惑民間謂朝廷果已信西教而廢孔教也吾恐拳亂之死灰復然而天下囂然其不靖矣此其不可者三自西教輸入于中土皈依者半屬下流社會之愚民而士大夫之信從者獨尠以其立說不足動儒者之聽耳今爲此書以附會而緣飾之通俗之白話不能達深微之義理自必飾爲雅令之詞方足以發揮義蘊然文義過深愚民不能曉解徒使讀書之士釋其門戶主奴之見相率以信教爲奉朝廷之功令耳從教者愈多則教會之勢力愈熾而此後交涉之案益多矣此其不可者四有是四不可而重以內政外交之關繫何去何從不俟煩言而可解矣要之今日之世變雖復千條萬緒而必有唯一之總因自其本而治之則可不勞而理若第就見證之所在斷斷爲頭痛醫頭脚痛醫脚之謀所期之效果未克如願以償而意外之損傷且較今日之病象爲尤劇所願醫國者審證於本原之地勿更枝枝節節而爲之也天下幸甚



P. 241, 1. 根柢 Foundation. 2. 暗合 Agreement in essentials. 3. 成語 Compound noun. Phrases, set phrases. 4. 貫串成文 To combine and make into a book. 5. 庶 Then. 6. 墨子 A doctrine more esteemed now than in ancient times when it was regarded as heretical. 7. 義 The meaning of the written word. 意 of the spoken. 8. 云云 And so on; etc.: always ends a quotation. 9. 有是議 Words expressive of great contempt. 10. 猶以 You still take. Yu an adv. 以 verb const. with 爲. 11. 黃巾 A magic sect of Taoists that rebelled anterior to the 3 Kingdoms. 12. 向謂 A man of the Han dynasty. 13. 疏 In the Ch'ü Sheng, means a memorial. 14. 取孝經誦之 Read the classic of filial piety to them. 15. 胡涉 No importance. 16. 魚肉小民 To make fish and flesh of the people. 17. 羽翼之 To give him wings; to help. 18. 蚩蚩者 The people. A great number. Fr. the Book of Odes. 19. 計無復之 There is no other way. 20. 殊毒 Exceptionally virulent: poisonous.

P. 243, 1. 一發洩之 To give vent to anger. 2. 情僞 Truth and falsehood. 3. 贅疣 A sore. 4. 先驅 Pretext, pioneer, precursor. 5. 誠欲 When really desirous of. 6. 取民 for 取於民. 7. 悉予 Hsi Pronoun all, Yü verb, to give. 8. 誅求 Oppressive exactions. 9. 煦暉之仁 Adj. used as nouns. The kindly warmth of the Sun, or the care of an old nurse. 10. 適彼樂郊 To run to a place of safety from distress.

P. 245, 1. 皈教 Kuei chiao. A Taoist phrase. To cleave to. 2. 則且 Thus almost. 3. 狡焉思啓 Fr. the Tso Chuan=cunningly (chiao yen), it gives rise (ch'i) to unrest (sü). 4. 吏治 Administrative methods? 5. 曲徇 To pay attention to things to which no attention should be given; ch'un adv. 6. 偏責 To punish wrongfully. 7. 執法 Illegal=Contrary to law. 8. 孚 To beget confidence. Inspire trust. 9. 罔不 Wang=not. 10. 治標 Fruits of government cp. 清原. This is the root. 11. 審如是也 To act thus is an intelligent way. 12. 飭 To arrange satisfactorily. 13. 公教 This is not very clear. It may imply a state Church. Catholic Church, so named because of its official standing. 14. 直接 New term. "Direct" opp. 間接 indirect. 15. 目的 New term. Essence=chief point. 16. 壟斷 To have a monopoly. To contract. 17. 降心相從 To meet one half way. 18. 廓清 Ko adv. entirely, Ch'ing clean. 19. 津貼 To supply a deficiency.

P. 247, 1. 褰裳去之 To lift up one's dress and run away from rising water. 2. 脩教 The Protestant religion. 3. 佗=他. 4. 上流社會 New term. The upper classes. 5. 景教 Nestorians. 6. 弗使輸入 To prevent. 7. 因勢利導 Yin verb. Shih noun, li adv., tao verb. To follow its bent (force) and direct it profitably to the state. 8. 既而 Here adv. of time, afterwards. 9. 奚慮 Adv.=Don't you fear it is now about.

P. 249, 1. 釜底抽薪 Metaphor from the pot over the fire. To take out burning embers from under the pot. 2. 憲政 Constitutional administration. 3. 朝野 Officials and people. 4. 信如學部所奏 If they, etc., are truly as stated by the Board of Education. 5. 科學 New term. Does not apply to philosophy, religion, etc., but only to the exact sciences. 6. 真諦 The true essence. Budd. phrase. Ti, the great mystery of enlightenment. 7. 徒衆 cp. 僮衆 and 人衆 Chung, a collective noun. 8. 莘莘學子 Hsin adv. of number. A great number (indicated by the repetition of word) of outstanding (sense conveyed by the flowering of the plant) students. 9. 惑溺 To be influenced, inspired in a bad sense: magic. 10. 頃自 These two words often used together. Ching, recently.

P. 251, 1. 拘墟 To hold to one place, inexperienced, conservative, untravelled. 2. 用夷變夏 A very old term—Reform. 3. 蠱惑 To doubt, bewitch. In Yunnan a certain reptile is said to have the power to change the nature of man if eaten. 4. 門戶主奴 Men hu: creeds. Chu nu: converts, oppose, opponents. 5. 總因 The paramount reason.

I.  
**CONGRATULATORY ADDRESS TO  
THE EMPRESS DOWAGER**  
FROM THE  
**NEW EMPEROR**

II.  
**A MEMORIAL TO BEG THE  
DEFINITE APPOINTMENT OF A SUCCESSOR  
TO THE THRONE**

BY  
**Wu Ko Tu**

III.  
**THE LAST WILL AND TESTAMENT**  
OF  
**Wu Ko Tu**

## I.

### CONGRATULATORY ADDRESS TO THE EMPERESS DOWAGER FROM THE NEW EMPEROR

I, the Emperor, your servant, am sincerely gratified and happy in making my many courtesies to you. I am aware of the great harmony in your fragrant halls, which will help to perpetuate the line of our great inheritance of a hundred generations. In your palace of jade, with accumulated happiness, you of mortals enjoy the blessings of righteous government. You fondle the credentials of your authority and enjoy an honourable position. All in the Imperial Palace have increasing happiness through you: and I am glad of it. My saintly mother, the royal Dowager, Madam, your virtue is abounding! You have power and purity. Your character is like the earth for depth. You conduct yourself with dignity, and give a noble example to those around you. There descends on those below generosity and kindness. Weighty is the pattern you give to the Imperial concubines. In waiting on the Empress mother, your filial service was substantially generous, and in every respect did you follow the behests of her late majesty, and in every way did you deserve her approbation. You have no reason to feel ashamed of the able help you gave to my deceased father, in co-operating with him in the management of public affairs. I look for continuous prosperity to the throne, in this great Kingdom, and an unbroken record of rich rewards to the meritorious services of my ministers. I will do my utmost to repay your royal kindness in the Phoenix Hall, where the utmost happiness reigns. The whole empire has cause to rejoice. I will lead out my officers and we will come together to congratulate you. Unworthy am I to inherit

子<sup>2</sup>皇帝臣<sup>3</sup>誠<sup>4</sup>懽<sup>5</sup>誠<sup>6</sup>忭<sup>7</sup>稽<sup>8</sup>首<sup>9</sup>  
 頓<sup>10</sup>首<sup>11</sup>上<sup>12</sup>言<sup>13</sup>臣<sup>14</sup>聞<sup>15</sup>蘭<sup>16</sup>殿<sup>17</sup>  
 凝<sup>18</sup>和<sup>19</sup>百<sup>20</sup>世<sup>21</sup>延<sup>22</sup>丕<sup>23</sup>基<sup>24</sup>之<sup>25</sup>緒<sup>26</sup>  
 璇<sup>27</sup>宮<sup>28</sup>集<sup>29</sup>祉<sup>30</sup>一<sup>31</sup>人<sup>32</sup>膺<sup>33</sup>有<sup>34</sup>道<sup>35</sup>之<sup>36</sup>  
 麻<sup>37</sup>撫<sup>38</sup>圖<sup>39</sup>籙<sup>40</sup>而<sup>41</sup>居<sup>42</sup>尊<sup>43</sup>合<sup>44</sup>掖<sup>45</sup>庭<sup>46</sup>  
 而<sup>47</sup>增<sup>48</sup>祐<sup>49</sup>欽<sup>50</sup>惟<sup>51</sup>文<sup>52</sup>母<sup>53</sup>皇<sup>54</sup>太<sup>55</sup>  
 后<sup>56</sup>陛下<sup>57</sup>德<sup>58</sup>茂<sup>59</sup>安<sup>60</sup>貞<sup>61</sup>道<sup>62</sup>  
 偕<sup>63</sup>博<sup>64</sup>厚<sup>65</sup>視<sup>66</sup>躬<sup>67</sup>恭<sup>68</sup>儉<sup>69</sup>樹<sup>70</sup>矜<sup>71</sup>

This address is divided into three parts. (a) Introductory 子.....言 14 words. In an ordinary letter this would be placed at the end, but not in a royal address. (b) General 臣.....祐 36 words. (c) Personal 欽 to end. The address is written in 6 word rime. the 四六文法.

1. 表文 An address to the throne. The piao wen is used only on special occasions, differing from 奏 which is the ordinary word used for public affairs. 表式 The style of the draft of the piao wen. 2. 子 The emperor's term in addressing the Dowager. "I." 子皇帝臣 Nouns in apposition. 3. 臣 He thinks of himself as her servant. 4. 上言 上 refers to the superior position of the Dowager. 5. 聞 "I think of you." 6. 蘭殿 Tien the palace, qualified by lan beautiful and fragrant. 7. 凝和 Full of even warmth. 8. 百世延 The yeu placed last for rime. 百世, 一人, 蘭殿, 璇宮, 凝和, 集祉 Note the antithesis here and all through. 9. 丕基 My great inheritance. 10. 璇宮 Your palace of jade. 11. 集祉 Accumulated happiness. 12. 一人 (Can only be used of very exalted persons—emperor. 13. 膺=受. 14. 有道 The blessings of peace. 15. 撫 To fondle. 16. 圖籙 Her betrothal and espousal credentials. 17. 居尊 To enjoy an exalted position. 18. 合 All in the palace. 19. 掖庭 Imperial palace. 20. 祐 Felicity. 21. 欽惟 Reverently do I wish it for you. Wei to care for. 22. 文母 My royal mother. 文=聖 The emperor in very exceptional cases bestows this honorary term 文 on distinguished ministers. From the Book of Odes. 23. 陛下 The term used in addressing royalty; it corresponds to 閣下. 24. 安貞 Orderly and Chastely. 25. 偕=同. 26. 博厚 Hon vast. Metaphor from the immensity of heaven and earth V. chung yung. 27. 視=看待. 28. 樹=立. 29. 矜式 A noble example.

the throne, but fortunate in the love and care bestowed on me, I hope to perform my duty. Still I have need of your guidance; and I earnestly wish that your high favours may be felt by all. All will come to thank you for the succession of peaceful eras. Prayerfully do I look for your royal favours to flow on every hand, and for tributes to come to you from every quarter: and your servant will jump for joy and find exceeding pleasure. I respectfully make known my wishes.

式於展衣逮下寬仁重典型于嬪御侍<sup>1</sup>  
 重闈而隆孝養特善承歡佐<sup>2</sup>皇考而<sup>3</sup>  
 布經猷無慚齊體值冲人之踐阼趣長<sup>4</sup>  
 樂以抒忱思綿景祚於鴻圖九功攸敘<sup>5</sup>  
 勉報春暉於鸞殿五福備臻統中<sup>6</sup>  
 外以臚歡率臣工而輯慶忝膺神器<sup>7</sup>  
 幸荷恩勤期亮天工還資訓誨伏願<sup>8</sup>  
 慈雲普照共慶重熙累洽之風欣瞻<sup>9</sup>  
 愷澤<sup>10</sup>  
 旁流常來西轡南琛之貢臣無任踴躍<sup>11</sup>  
 懼忭之至<sup>12</sup>  
 謹表<sup>13</sup>

1. 展衣 The screen behind and at the side of the throne. 2. 逮下 There descends on those below. 3. 嬪御 Imperial concubines. 4. 侍 Referring to her serving the Empress Tzu Hsi. 5. 重闈 In addressing or speaking of a grandmother. 6. 隆 Substantial and generous. 7. 特=甚. 8. 善=能. 9. 承歡 Very able (shan) in following the wishes of the emperor. 10. 佐 To help. 11. 皇考 Deceased father. 12. 經猷 To manage the affairs of state. 13. 齊體 To stand on a par with the emperor. 14. 值.....忱 Now that I am emperor it will be my constant effort to see to your comfort. 15. 思綿景祚於鴻圖 I trust that lucky prosperity will mark our great empire. 16. 綿 To continue as drawn out silk. 17. 景 Favourable. 18. 祚 Prosperity. 19. 鴻圖 Great empire. 20. 九功 The nine meritorious orders bestowed on worthy officials. 21. 春暉 My mother's kindness. 22. 鸞殿 The Phoenix Hall=the abode of the empress. 23. 臻=至. 24. 中外 My kingdom, (not foreign). 25. 忝膺 I am unworthy to receive. 26. 神器 The throne. 27. 荷=受. 28. 恩勤 Your love and care. 29. 期 I hope. 30. 資 I rely on. 31. 慈雲 The clouds of mercy. This is from the Buddhist conception of P'u Sa descending on the clouds. 32. 重熙累洽 Chung corresponds to luei and Hsi to Hsia, referring to the succession of the empire's prosperity. 33. 旁=廣. 34. 西轡南琛 From every quarter will come tribute in gold: Shen, tribute in kind, as jade. 35. 無任 Exceedingly.

## II.

### A MEMORIAL TO BEG THE DEFINITE APPOINTMENT OF A SUCCESSOR TO THE THRONE

A memorial sealed with the tears of death, completing a whole life of loyalty and love to beg for an edict fixing the definite succession to the Throne.

“ I, your unworthy servant, have heard that the fact of a nation being well governed does not necessarily preclude all possibility of anarchy, nor does a nation at peace dismiss altogether from mind the chances of danger; should danger and anarchy be regarded as possibilities too remote to merit a thought, it were like offering an elixir to Yao and Shun when they were without the pangs of disease if I were to reveal to the Imperial eye my secret grief, at the state of things, and but set in motion ill omens.

“ On a former occasion your unworthy servant, wittingly incurred danger of death or imprisonment, because, in the heat of indignation, I dared to remonstrate with the Throne. At that time the Princes and Ministers about your Throne asked permission to subject me to a criminal enquiry, but His late Majesty T'ung Chih was pleased to show his care and to spare me, so that I suffered neither death by the headsman's sword nor imprisonment; and once again I escaped the risk of further exciting the Imperial wrath by my examination before a criminal court. Thrice thus have I deserved, without receiving, the penalty of death. Without desiring my forfeit life, it was granted me, so that my last few years have been, as it were, a boon at the hands of His late Majesty.

“ But on the fifth day of the twelfth moon of the thirteenth year His Majesty died and things were changed and on that day their Majesties the Empresses Dowager issued the following Decree ‘ The departed Emperor has mounted the Dragon and is

請預定大統之歸疏<sup>1</sup>

吳可讀

奏爲以一死泣請 懿旨<sup>2</sup>預定大統之歸。以畢今生忠愛事。竊罪<sup>臣</sup>聞治國不諱亂。安國不忘危。危亂而可諱可忘。則進苦口於堯舜。爲無疾之呻吟。陳隱患於聖明。爲不祥之舉動。罪<sup>臣</sup>前因言事忿激。自甘或斬或囚。經王大臣會議。奏請傳<sup>臣</sup>質訊<sup>4</sup>。乃蒙我先皇帝曲賜矜全。既免<sup>臣</sup>於以斬而死。復免<sup>臣</sup>於以囚而死。又復免<sup>臣</sup>於以傳訊而觸忌觸怒而死。犯三死而未死。不求生而再生。則今日罪<sup>臣</sup>未盡之餘年。皆我先皇帝數年前所賜也。乃天崩地坼。忽遭十三年十二月初五日之變。卽日欽奉 兩宮皇太后

A remonstrance on the appointment of a successor to T'ung Chih. The style is not exceptional. The author was a minor official and so to make it the more effective he sealed it with his death. T'ung Chih and Kuang Hsu were of the same generation.

1. 疏 A memorial: used only of exceptional events. 2. 懿旨 Beautiful: admirable Used of an edict issued by an empress. 3. 無疾呻吟 No pangs of disease. 4. 質訊 A severe examination. 5. 曲賜 To make a way to show kindness, Ch'ii adv. 6. 既復 Chi Fu depends, They are generally used together. 7. 觸忌觸怒 To feel annoyed, to blaze into anger. 8. 天崩地坼 Used of the death of an emperor. 9. 卽日 That day, Pronoun? 10. 兩后 The two Empresses Dowager.



become a guest on high, leaving no heir to the Throne. We are compelled to appoint Tsai T'ien, son of Prince Ch'un, to be heir to His Majesty Hsien-Feng, to enter on the great inheritance as the new Emperor. When to him an heir shall be born, he shall become son by adoption to the late Emperor T'ung-Chih.'

"Your presumptuous servant, wept bitterly as he read this Decree on reverent knee. He cannot but feel, after most careful consideration, that the Empresses Dowager have doubly erred in appointing an heir to the Emperor, Hsien-Feng and not to His late Majesty. For thus the new Emperor, being heir to His Majesty Hsien-Feng, enters upon the great heritage not, as he should, by mandate of His late Majesty T'ung Chih, but by mandate of the Empresses. Hence the future succession must, as a matter of course, revert to the heir of the new Emperor, though there should be no explicit instructions to that effect. But, as this Decree expressly ordains that this shall be so, it follows that a precedent will be established, whereby the great inheritance may pass by adoption.

"It goes without saying that I do not agree with this. From of old the election to the throne and the choice of a new Sovereign has been a matter of difficulty to ministers. For more than two centuries, the ancestral tradition of our House-law has been observed that the Throne shall pass from father to son, and this law should be steadfastly maintained for ten thousand generations amongst those of us who recognise a common descent. Moreover, Prince Ch'un is a loyal statesman, justly revered by all as a virtuous Prince. His Memorial has inspired everyone of us with fresh feelings of enthusiastic loyalty. His words are but the mirror of his mind; how could any falseness find therein a place? When I perused his Memorial, I chanted it, and wept over it without end. If ever the Prince should learn of this my humble Memorial, he may perchance be wroth at my perversity or pity my folly; at all events he will never blame me for endeavouring to stir up vain strife by my words.

懿旨。大行皇帝龍馭上賓。未有儲貳<sup>1</sup>。不得已以醇親王之子承繼。文宗顯皇帝爲子。入承大統。爲嗣皇帝。俟嗣皇帝生有皇子。卽承繼大行皇帝爲嗣。特諭罪臣涕泣跪誦。反覆思維。以爲兩宮皇太后一誤再誤。爲文宗顯皇帝立子。不爲我大行皇帝立嗣。既不爲我大行皇帝立嗣。則今日嗣皇帝所承大統。乃奉我兩宮皇太后之命。受之於文宗顯皇帝。非受之於我大行皇帝也。而將來大統之承。亦未奉有明文。必歸之承繼之子。卽謂懿旨內既有承繼爲嗣一語。則大統之仍歸繼子。自不待言。罪臣竊以爲未然。自古擁立推戴之際。爲臣子所難言。我朝二百餘年。祖宗家法。子以傳子。骨肉之間。萬世應無間然。况醇親王公忠體國。中外翕然。稱爲賢王。觀王當時一奏。令人忠義奮發之氣。勃然而生。言爲心聲。豈容僞爲。罪臣讀之。至於歌哭。不能已已。倘王聞臣有此奏。未必不怒臣之妄。而憐臣之愚。必不

1. 儲貳 Heir apparent. To discuss during the life of the living monarch his successor. Hence erh. 2. 大行皇帝. Spoken of an emperor just dead. Ta Hsing=The long journey from which there is no return, Hsing gone, Ta for ever. 3. 承繼之子, 繼子 An adopted son. 4. 卽謂 That is to say. 5. 擁立推戴 The princes and ministers pressing the nominee to take the throne. T'ui tai may covertly refer to the founder of a new dynasty. 6. 言爲心聲 The words are the criterion of the man.

“The new Emperor is of gentle disposition; from the Empresses Dowager he had received the ‘precious inheritance’ and until his dying day he will naturally be of one mind with the Empresses in this matter. But in the Palace there are sycophants as well as honest men, and many conflicting opinions. To take example from history: at the beginning of the Sung Dynasty, even that great and good man the Grand Secretary Chao P’u, led the way in obeying the orders of the Empress Dowager Tu. Again, under the Ming Dynasty, a venerable servant of the State, the Grand Secretary Wang Chih, was ashamed that it should be left to a barbarian like Huang Kung (member of an aboriginal tribe in Kuangsi) to memorialise urging the lawful Heir Apparent’s succession to the Emperor Ching-T’ai, when no Chinese official dared to do so. If even virtuous men could act thus, what need to enquire about disloyal subjects? If such be the conduct of old servants, how shall we blame upstarts? To set aside settled ordinances may be had, but how much worse is our case where no ordinances exist? We should therefore seek if perchance we may find some way out of this double error, whereby we may return to the right way. I therefore beg that the Empresses may be pleased to issue a second Decree explicitly stating that the great inheritance shall hereafter revert to the adopted son of His late Majesty T’ung Chih, and that no Minister in the capital or provinces or those around the throne shall be allowed under any consideration to upset this Decree, even though the new Emperor be blessed with a hundred sons. If, in this way, the successor be fixed further confusion will be hereafter impossible, and the House-law of the present Dynasty, which requires that the Throne be handed down from father to son, will be honoured. Thus, to the late Emperor, now childless, an heir will be provided and the Empresses Dowager will be assured of a grandson. And, for all time, the orderly maintenance of the succession will be ascribed to the Empresses, whose fame will be changeless and unending. This is what I, your

以臣言爲開離間之端。而我皇上仁孝性成。承我兩宮皇太后授以寶位。將來千秋萬歲時。均能以我兩宮皇太后今日之心爲心。而在廷之忠佞不齊。卽衆論之異同不一。以宋初宰相趙普之賢。猶有首背杜太后之事。以前明大學士王直之爲國家舊人。猶以黃玠請立景帝太子一疏。出於蠻夷。而不出於我輩爲愧。賢者如此。遑問不肖舊人如此。奚責新進。名位已定者如此。況在未定。不得已於一誤再誤中。而求一歸於不誤之策。惟仰祈我兩宮皇太后再行明白降一諭旨。將來大統仍歸承繼。大行皇帝嗣子。嗣皇帝雖百斯男。中外及左右臣工均不得以異言進。正名定分。預絕紛紜。如此則猶是本朝祖宗來子以傳子之家法。而我大行皇帝未有子而有子。卽我兩宮皇太后未有孫而有孫。異日繩繩揖揖相引於萬代者。皆我兩宮皇太后

1. 離間 To stir up division as between father and son. 2. 千秋萬歲後 Referring to the death of an emperor still alive. 3. 百斯男 From the Odes, the many sons of the emperor Chow Shih=Those demons. Pronoun. 4. 中外左右 中=Palace 外=provincial 左右 the ministers in attendance. 5. 進 Note the classic use of Chin. 6. 正名定分 To fix the status of one i.e. to show on whom the imperial mantle shall fall. 7. 繩繩揖揖 Many sons, from: Book of Odes.

unworthy servant, mean, when I say that the double error which has been committed may yet serve to bring us back to the right way.

“ I, your most unworthy minister, had intended to prepare a memorial on this matter when His Hajesty died, and to present it through the Censorate. But then I thought that, since I had been lowered in my post, I was not in a position to address the Throne. Besides, in a grave matter such as this, advice so serious coming from an exalted and powerful minister, or one of the princes would be called the deep, profound, far seeing and circumspect counsel of a statesman; but if it comes from a small and uninfluent official and one far removed from the throne it is called the shallow thinking and idle words of a nobody. Never could I have believed that the many wise and loyal and brilliant statesmen of your Court could one and all regard this as a matter of no immediate urgency, dismissing it as a question unprofitable for discussion, I also thought of waiting for a more convenient opportunity, but afterwards, having received renewed marks of the Imperial favour, and being again summoned to audience, I was specially raised to the position of a Board Secretary, and placed on the Board of Appointments. This was five or six years ago; yet all this time apparently not one of all the Ministers of your Court has even given this grave matter a moment's consideration. The day for His late Majesty's entombment has now arrived, and I fear that what has happened will gradually pass from the minds of men. The time, therefore, is short, and the reasons which led me to delay hold good no longer. Fondly gazing on the departed spirit of His Majesty, yearningly beholding him, I believed his bow and sword on the imperial mound, my spirit too will take its flight by means of the silken cord, reverently do I offer up these years of life that

所自出而不可移易者也。罪<sup>臣</sup>所謂一誤再誤而終歸於不  
 誤者此也。彼時罪<sup>臣</sup>卽以此意擬成一摺。呈由都察院轉遞。  
 繼思罪<sup>臣</sup>業經降調。不得越職言事。且此何等事。此何等言。  
 出之大臣重臣親臣。則爲深謀遠慮。出之小臣疏臣遠臣。則  
 爲輕議妄言。又思在廷諸臣忠直最著者。未必卽以此事爲  
 可緩。言亦無益而置之。故罪<sup>臣</sup>且留以有待。泊罪<sup>臣</sup>以查辦  
 廢員內。蒙 恩圈出引 見奉 旨以主事特用。仍復選授  
 吏部。邇來又已五六年矣。此五六年中。環顧在廷諸臣。仍未  
 有念及於此者。今逢我 大行皇帝永遠奉安 山陵。恐遂  
 漸久漸忘。則罪<sup>臣</sup>昔日所留以有待者。今則迫不及待矣。仰  
 鼎湖之 仙駕。瞻戀 九重。望 弓劍於 橋山。魂依尺<sup>12</sup>  
 帛。謹以我 先皇帝所賜餘年。爲我 先皇帝上乞 懿旨。

1. 繼思 Chi, afterwards. 2. 越職 To go beyond one's province, position. 3. 以有待 i=in order to: tai=await: yu=a fitting opportunity. 4. 泊=及. 5. 圈出 To mark for future employment. 6. 奉安山陵 Feng an=to inter, Shan Ling the imperial mound. 7. 鼎湖 The place where 黃帝 died. 8. 仙駕 The spirit of the dead emperor. 9. 九重 A pronoun standing for emperor. 10. 弓劍 Bow and sword of the deceased emperor. 11. 橋山 Imperial grave. 12. 尺帛 A foot of silk: referring to his suicide by hanging.

have been added unto me by His late Majesty's clemency, and on behalf of His late Majesty implore at the feet of my two Empresses Dowager the favour of a short edict.

“ But, on the point of leaving this world, I feel that my mind is confused. The text of this, my Memorial, lacks clearness; there are manifold omissions in it. It has ever been my custom to revise a draft once or twice before handing in a Memorial, but on this occasion I have not been able to make such careful revision. I, your unworthy servant, am no scholar like the men of old; how, then, could I be calm and collected as they were wont to be? Once there went a man to his death, and he could not walk erect. A bystander said to him ‘Are you afraid, sir?’ He replied, ‘I am.’ ‘If you are afraid, why not turn back?’ He replied, ‘My fear is a private weakness; my death is a public duty.’ This is the condition in which I find myself to-day. ‘When a bird is dying its song is sad. When a man is dying his words are good.’ How could I, your worthless servant, dare to compare myself with the sage Tseng Sen? Though I am about to die, my words may not be necessarily good; but I trust that the Empresses and the Emperor will pity my last sad utterance, and neither take them as an idle grief nor the occasion of an ill-omen. Thus shall I die without regret. A statesman of the Sung Dynasty has remarked: ‘To discuss an event before it occurs is truly to overshoot the mark: but if one waits until it has occurred, speech is then too late, and, therefore, superfluous.’ Foolhardiness notwithstanding, it is well that the Throne should be warned before events occur; no Minister should ever have to reproach himself with having spoken too late. Heartily do I wish that my words may prove untrue, so that posterity may laugh at my folly. I do not desire that my words may be verified, and posterity to acclaim my wisdom. May it be my fate to resemble Tu

數行<sup>1</sup>於我。兩宮皇太后之前。惟是臨命<sup>2</sup>之身。神志瞽亂。摺中詞意。未克詳明。引用率<sup>3</sup>多遺忘。不及前此未上一摺一二繕寫。又不能莊正。罪<sub>臣</sub>本無古人學問。豈能似古人從容。昔有赴死而行。不復成步者。人曰子懼乎。曰懼。曰既懼何不歸。曰懼吾私也。死吾公也。罪<sub>臣</sub>今日亦猶是。鳥之將死。其鳴也哀。人之將死。其言也善。罪<sub>臣</sub>豈敢比曾參之賢。卽死。其言亦未必善。惟望我兩宮皇太后我皇上憐其哀鳴。勿以爲無疾之呻吟。不祥之舉動。則罪<sub>臣</sub>雖死無憾。宋臣有言。凡事言於未然。誠爲太過。及其已然。則又無所及。言之何益。可使朝廷受未然之言。不可使<sub>臣</sub>等有無及之悔。今罪<sub>臣</sub>誠願異日<sub>臣</sub>言之不驗。使天下後世笑<sub>臣</sub>愚。不願異日<sub>臣</sub>言之或驗。使天下後世謂

1. 數行 A few lines. 2. 臨命 About to die. 3. 率多 Manifold.



Mu, even though it causes a transgression of duty. May I be likened, to Shih Ch'iu, the sight of whose dead body proved, as he had hoped, an effective rebuke to his erring Prince. Thus may my foolish but loyal words be justified in the end.

"I pray the Empresses and Emperor to remember the example of Their Majesties the sacred founder of our dynasty and his son, in tempering justice with mercy: that they may promote peace and prosperity, by appointing only worthy men to public offices; that they may refrain from striving for those objects which foreigners hold dear, and so preserve our China; that they may never initiate any of the innovations disdained by their ancestors, and thus leave a measure of prosperity to the coming generation. These are my last words, this my last prayer, this the end of my life.

"Further having been a Censor, I venture thus to memorialise the Throne. But as my present official position does not permit of my forwarding this direct, I have requested the high officials of my Board to present it for me. As my name did not figure originally in the list of officials to represent my Board at the ceremonies preparatory to His late Majesty's burial, I begged the Grand Secretary Pao Yun to allow me to be included in the list. Pao Yun could not have foretold my suicide, so that no blame can attach to him for being my sponsor. Under our enlightened Dynasty, how could anyone imagine a return to the ancient and happily obsolete practice of being buried alive with one's Sovereign? But my grief is too great and cannot be restrained; for to-day my Sovereign returns, dragonborne, to Heaven, and all the world weeps with me in woe unutterable.

"I have respectfully but fully explained my feelings in this question of the lawful succession to the Throne, and now, under the title of your guilty servant, I present this my Memorial."

臣明等。杜<sup>1</sup>牧之罪言。雖逾職分。效史<sup>2</sup>鮪之尸諫。祇盡愚忠。罪  
臣尤願我 兩宮皇太后我 皇上體 聖祖<sup>3</sup> 世宗<sup>4</sup>之心。  
調劑寬猛。養忠厚和平之福。任用老成。毋爭外國之所獨  
爭。爲中華留<sup>5</sup>不盡。毋創祖宗之所未創。爲子孫留<sup>6</sup>有餘。罪<sup>臣</sup>  
言畢於斯。願畢於斯。命畢於斯。再罪<sup>臣</sup>曾任御史。故敢昧死  
具摺。又以今職不能專達。懇由<sup>臣</sup>部堂官代爲上 進。罪<sup>臣</sup>  
前以<sup>臣</sup>衙門所派隨同行禮司員內未經派及罪<sup>臣</sup>。是以罪<sup>臣</sup>  
臣再四面求<sup>臣</sup>部堂官大學士寶鑒。始添派而來。罪<sup>臣</sup>之死  
爲寶鑒所不及料。想寶鑒並無不應派而誤派之咎。時當  
盛世。豈容有疑於古來<sup>7</sup>殉葬不情之事。特<sup>8</sup>以我 先皇帝龍  
馭永歸天上。普天同泣。故不禁哀痛迫切。謹以大統所繫。瀆  
陳悽悽。自稱罪<sup>臣</sup>以 聞<sup>9</sup>。謹具 奏。

1. 杜牧 A minister of the Tang dynasty, author of 罪言. 2. 史鮪 A minister in the time of Spring and Autumn. 3. 聖祖 The founder of a dynasty. 4. 世宗 The second and following emperors of a dynasty. 5. 留不盡 To preserve what remains of the inheritance. 不盡=未盡之財. 6. 留有餘 To pass on what happiness is left. 7. 殉葬 To die and be buried with the King, as ministers did in ancient times. 8. 特以 But because. 9. 聞 To tell you.

### III.

#### LAST WILL AND TESTAMENT

“Chih-huan, my son, be in no wise alarmed when you hear the news of my death, and on no account allow your grief to overpower you, lest you frighten the family. Your mother is old, your wife is young, and my poor little grandchildren are but babies. Tell them quietly that I am dead, and have given my life in a good cause: but bid them not to grieve over my making light of life. Our family tree goes back to Ming the former dynasty: for three centuries there have been members of our clan among the Imperial concubines, and for two hundred years we have devoted ourselves to husbandry and scholarship. For eighteen generations our family has borne a good name; I, who am now seventy years of age, can claim an unsullied record, although as a lad I was somewhat given to dissipation. But since my reform no man can truthfully accuse me of having failed to observe the main principles of duty, and it is for this reason that my friends and former pupils have always sought my services as a teacher of the Confucian doctrine. Quite recently I declined the pressing invitation of the Grand Secretary, the Marquis Tso Tsung-t'ang, who wished me to become tutor to his family, because the date was at hand for His late Majesty's burial, and I desired quietly to await to-day's event.

“Ever since, at the age of twenty-four, I took my M.A. degree, I have been of prudent conduct, and since being an official I have been still more guarded against wrongdoing. In the study of history I have ever been deeply touched by examples of patriotism and loyalty to the Sovereign, and the splendid lives of the ancients have moved me, now to tears, now to exuberance of joy.

## 遺訓

吳可讀

吾兒之桓知之。爾聞信切不可驚惶過戚。致闔家大小受驚。爾母已老。爾婦又少。三孫更幼小可憐。爾須緩緩告知。言我已死得其所。不必以輕生爲憂。我家譜自前明始遷祖以來。三百載椒房之親。二百年耕讀之家。十八代忠厚之澤。七十歲清白之身。我少好遊蕩。作狎邪遊。然從無疑我大節之有虧者。故同鄉及兩書院及門諸子。至今猶願吾主講席。我以先皇帝奉安有期。故昨年左爵相聘書兩來不就者。原以待今日也。我自廿四歲鄉薦以後。卽束修自愛。及入官後。更不敢妄爲。每覽史書內忠孝節義。能不禁感歎羨慕。對友朋言時事。合以古人情形。時或歌哭欲起舞。至不已已。故於

“ Upon the death of the late Emperor, I had drafted a memorial to the Empresses Dowager, intending to present it through the Censorate, regardless of consequences: but an old friend, to whom I showed the draft, begged me not to forward it, lest I again fall into a crime similar to that of which I had already been deemed guilty, and further, he said some of its allusions to current events were not absolutely accurate. I therefore put it one side, but can now no longer delay its presentation. It is my wish to die, in order that the purpose of my life may be fittingly accomplished and a lifetime of loyalty consummated. My death is in no way due to the slanders which have been circulated about me.

“ When you receive this letter, come straightway to the Temple of the Threefold Duties at the bridge of the God of Horses, thirty li to the east of Chi Chou and quite close to the Imperial mausolea. There seek out the Taoist Priest, Chou; he knows my burial place, and I have asked him to buy me a coffin and to have it waxed inside. My burial clothes are all in order, but I have asked him to cut off the leather soles from my boots. He is to buy a certain small piece of ground, close to the Imperial tomb, which is to be my grave. This will be far better than having my remains taken to the ancestral burial ground, and there is really no need for me to rest there, as my younger brother already lies beside your grandparents. He, you remember, committed suicide in the ninth year of Hsien Feng at his house in Peking, because of private troubles, and now I follow his example, because of disorder in the State. People will say, no doubt, that our family burial ground is become a place of evil omen, but pay no heed to them. No doubt you will desire to take home my remains, but do not so. But if you must carry out ancient customs, enlarge the photograph

先皇賓天時。卽擬就一摺。欲由都察院呈進。彼時已以此身置之度外。嗣因一契友見之。勸其不必以被罪之臣。又復冒昧。且摺中援引近時情事。未盡確實。故留以有待。今不及待矣。甘心以死。自踐前日心中所言。以全畢生忠愛之忱。並非因數年來被人誣謗而然。爾見此信後。不過來薊州。東至三十里之馬伸橋三義廟內。周老道卽知我死葬處所。我已託周老道買一棺木。裏用瀝青。我衣冠已齊全。囑其將靴底皮掌割去。卽於彼處買一塊地埋。我於

惠陵左近。豈不遠勝於家中塋地。况爾祖父祖母。已有爾二叔埋於墓下。不必需我歸於先塋也。此墳地自葬爾祖後。爾二叔以家務不能承擔。於咸豐九年自裁於京師宅中。今我又因

國家大事而亡。人必以爲此地不祥。我豈信此等俗說者。爾必以爲不可

I had taken on leaving Peking, and put it in the coffin with my robes for interment in the family cemetery. Why go to the trouble of transporting a coffin over a thousand miles and incur no little expense?

“After receiving my letter should it happen that the Empresses regard my words as wrong and heap penalties on me you may be sure that in the age of civilized governments, there is no possibility of my offences being visited upon my wife and family. All you need do is to borrow from our relatives and friends money enough to take you from Peking, and after that, you must make the best of your way to our family home, begging if necessary. On no account must you remain in Peking, for by so doing you will only attract attention and arouse talk against your father.

“What I chiefly deprecate in you, my son, is your quick tongue; you must really try to amend your ways in this respect and endeavour to be less hasty. If people tell you that your father was loyal, do not contradict them; if they say he was an honest man, you should agree. Read carefully the advice of Ma Yuan, the great General, to his nephew, and Wang Hou’s admonitions to his sons.

“When your mother married me she had good prospects, as the daughter of an old military family. Since her marriage she has dutifully served my parents, and her reputation for filial devotion is excellent. I regret that I was not destined to bring her happiness and good fortune: she is old now, and your sister is dead and the second daughter is not at hand, you alone are left to her. It is your duty to take her to our home and minister to her old age. Give my greetings to your brothers-in-law.

“As regards the few poor acres of land left me by my father, they were in charge of your uncles, and as I could not attend to farming I had to sell a part of the land. Carry out

不扶柩而旋。只將我出京時所照小像。到家中畫全。以此作古來衣冠之葬亦可。何必定移柩數千里外。所費不少。爾見信後。如朝廷以我爲妄言。加以重罪。斷無

聖明之世罪。及我妻孥之理。爾可速卽向通家。或有可通挪之處。卽行拚湊出京。沿途只好托鉢而回。萬萬不可逗留都中。又爲爾父惹風波也。我最恨爾多言口快。自今以來。只可痛改痛忍。人對爾言爾父忠。爾並不可言不忠。人對爾言爾父直。爾並不可言不直。馬援誠姪。王昶誠子。二書。不可不熟讀。爾母幼時。爲武世家小姐。爲爾外祖父母最憐。自到我家替我孝養爾祖父母。賢名久播於我里。不過隨我未曾受用榮富。今已年老。又只有爾一人。爾姊已沒。爾妹又不在面前。爾必好好奉侍回家。爾姊夫妹夫處。替我問好再。祖遺薄田數畝。全賴爾二叔三叔把守。父無力焉。不惟



my wishes and commit the whole to your cousins. I know you cannot reasonably be expected to live up to the ancient ideals and like my fellow townsman Tsao, who made an admirable division, and the family lived as one, so I ask that you should allow the cousins to live amicably with you. Your wife is a sensible woman—tell her from me that the happiness of every household depends on the temper of its womenfolk. From a book given me by Tao-tai Tieh I read of one woman who thought out a plan to induce her husband to treat his brothers more kindly, but this was an act, far above the capacity of your wife. Constantly train her to act that she too may have a good name. I have to lay down my pen when I think of my little grandson.

“As to the forty taels which you will find on my person, any balance that may remain after paying for my coffin and burial expenses, which the good official of Chi Chou has arranged with the old priest Chou, should go to the Taoist priest. On arriving at Chi Chou, go at once and pay your respects to the Magistrate, to whom I have written; thence proceed to the temple, where you must give them some extra money to compensate them for all the trouble they have had. Thereafter return to Peking, and there await the Empresses’ decision in regard to my case. Then see about paying the four hundred dollars I owe to an old friend, so that he may not suffer, and that my life may end in fitting and harmonious dignity. On my death you will naturally be busy and agitated. It is hard to foretell what the decision of the Empresses may be, but at least my conscience is clear, and what does anything else matter? For your own personal safety, I do not think you need have any fear.

“Present my compliments to Mr. Chang Chih-tung and Chang Pei-lun: I only wish I could have had more of the old time talks with them. But this will not be possible.

無力。而且有破費處。爾能體我心。將此全讓於爾兩弟。我亦知爾必不能學古人。卽如我鄉曹熙堂太守分家儘可。難得家有大小。處置則一也。尤望爾三兄弟永遠同居。更佳更佳。爾婦亦係舊家女。頗知大理。告知爾婦。家中弟兄。全在婦女調和。我記得吾鄉鐵紹裴觀察遺我善書。內有一婦人以死猪假作死屍。輾轉感動其夫。仍與其弟和美者。此婦乃大英雄手段。豈敢望於爾婦。只時時化導爾婦。明於家務人。必能見聽也。三小孫要緊。不及復見矣。書至此。淚下擱筆逾時矣。我所帶四十餘兩。除薊州賢牧伯令周老道置辦我棺木葬地外。所餘我已儘數送與周老道。爾到薊州時。先謁見州主賢伯。我已函托矣。爾到三義廟。可再從優給與壓驚錢。歸京後俟我此事已定。

朝廷查辦後。總以速速出京爲要。東和處我欠京錢四百千數十年交好。不可累他。彼生意可以還清。以全始終。爾初當大事。必然手忙脚亂。要知我之一死。固不敢必。

Alas! alas. Go also to the Marquis Tso Tsung-t'ang. He has not treated me well of late, but slanders poisoned his sympathy, at which I do not wonder. The memory of his former kindnesses is precious to me, and I know that he will never let you starve.

“Your wife, in giving birth to my grandchildren, has conferred blessings upon me; you must never think of allowing her parents to provide for you. Leave therefore at once for our family home. There must be no delay about this.

“I have many things to write about but there is no further time.”

朝廷作何處置。然自問此心。可以不愧。君子論是非可否。不計禍福利害。爾又何必過爲憂慮乎。張香濤先生。幼樵並安圃前。均致候。想如前時聚談時。不可得矣。可勝感歎。到家卽去見湘陰爵相。爵相雖待我不終。然亦離間誣謗使然。無怪其然。而知己之感。耿耿在心。爾可爲我請爵相安。必不令爾無噉飯處所也。吾鄉親友。並素所拖累者。我不及一一作札。老娘娘並徐姑娘。可極力周全爲是。爾岳父前致意伊女爲生三孫。乃我家大功臣。至於爲人則在自立。不可靠人。丈人在則可。丈人沒則不可。爾妹夫處我在則可靠。我死則不可靠。專靠爾。姊夫處亦然。速速起程出京。速速起程回家。速速速速速速。尙有多少未盡事宜。不能細記。緣時有限。不及也。

光緒己卯三月二十二日自馬伸橋三義廟內手泐 父柳堂絕筆



# **MISCELLANEA**

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- 1. IMPERIAL EDICTS AND OTHER PAPERS**
- 2. POLITICAL PAPERS**
- 3. DOCUMENTARY PAPERS**
- 4. EPISTOLARY WRITINGS**
- 5. COMMERCIAL PAPERS**
- 6. UNTRANSLATED PAPERS AND LETTERS**

## **THE CONVENING OF PARLIAMENT**

*4th November, 1910.*

The memorials and telegrams presented by the Viceroys and Governors of the various provinces, praying for the drawing up of the constitutional laws, the establishing of a Cabinet, and the inauguration of a Parliament, and also a memorial presented by the Senate stating that the Assemblies and the Provincial Delegates have prayed for the speedy opening of Parliament, were referred to the Princes and High Ministers of the Government Council, and the Grand Secretariat for their perusal, and their consideration, and they have submitted their respective opinions. Further, on the second day of the present month, audience was granted to those Ministers and We have had a face to face discussion with them regarding the matter, and our opinions were fairly unanimous. Since We were entrusted to rule the Empire by the late Emperor the programme of Constitutional Government has been decided upon, and the time for carrying it out fixed. We have anxiously endeavoured to follow the examples of Our predecessors and to carry out their views, in which We did not make the least delay, or proceed too hastily. Recently the Court of Censors presented to Us two memorials on behalf of the National Delegates praying for the speedy inauguration of a Parliament, for which We have issued a Decree explaining that We were unable to grant their request as the matter is of the utmost importance. But circumstances are changing every moment, and the situation has become more critical every day. As the

監國攝政王鈐章 十月初三日內閣奉

上諭。前據各省督撫等先後電奏。以欽頒憲法。組織內閣。開設議院爲請。又據資政院奏稱。據順直<sup>1</sup>各省諮議局及各省人民代表等陳請速開國會等語。當將原摺電交內閣會議政務處王大臣公同閱看。旋據該王大臣等各抒所見。具說呈進。又於本月初二日召見該王大臣等詳細垂詢。切實討論。意見大致相同。溯自<sup>3</sup>分年籌備立憲。期限定自先朝。朕仰承付託之重。夙夜兢惕。無時不以繼志述事爲心。既不敢少事遲迴。亦不敢過形急切。前經都察院兩次代奏呈請速開國會。均卽明白剴切宣諭。彼時爲鄭重要政起見。誠有不得不一再審慎者。乃揆度時勢。瞬息<sup>6</sup>不同。危迫情形。日甚一日。朝

1. 順直各省 i.e. Shun Tien and Chihli the imperial province and all the provinces. (Ko Sheng). 2. 會議政務處 Only in existence for a few years. 3. 溯自 Do of time. In the past. Metaphor from water flowing from above. 4. 剴切 Explicitly: Broken into small bits. 5. 乃揆度 Nai: But, connects the past and present: Kuei Tu to compare and judge. 6. 瞬息 A little time. Twinkling of the eye.



Throne is worried by day and night, it has come to the conclusion that the present situation cannot be relieved but by establishing a Constitutional Government. Before the persuasion of the various Ministers We had the ambition to carry out this reform, but We were only afraid that the people would not be sufficiently enlightened, and the funds not sufficient to start a Parliament. We were also afraid that if the proceedings were to be taken too hurriedly it would be at the risk of organization. Now, We find that the Provincial Delegates are really in earnest in praying for the early opening of Parliament, and the High Metropolitan and Provincial Officials are also in favour of carrying out this reform more speedily. Before a Parliament can be inaugurated, there are numerous important preparations to be made, and these cannot be completed in one or two years. Now, We order that Parliament be established in the 5th year of Hsuan Tung. Previous to that period the official systems should be changed and reorganized. A cabinet should also be established before the opening of the Parliament. The Constitution, laws, rules and conditions governing the selection of members of the Upper and Lower Houses of Parliament and every other thing concerning constitutional reform should be completed and put in force before the opening of Parliament. We therefore cannot suffer the constitutional movement to be impeded in any way and hope that it will bring forth such results as will delight the spirit of the late Emperor and satisfy the desire of the people. This is to be promulgated for the information of the public.

廷宵旰焦思。亟圖挽救。惟有促行憲政。俾日起而有功。不待臣庶請求。亦已計及於此。第恐民智尙未盡開通。財力又不敷分布。操之過蹙。或有欲速不達之虞。故不能不驗向背於輿情。決是非於廷議。今者人民代表。籲懇明出於至誠。內外臣工。強半皆主張急進。民氣奮發。衆論僉同。自必於人民應擔之義務。確有把握。應卽俯順臣民之請。用協好惡之公。惟是召集議院以前。應行籌備各大端。事體重要。頭緒紛繁。計非一二年所能蒔事。著縮改於宣統五年實行開設議院。先將官制釐訂。提前頒布試辦。預卽組織內閣。迅速遵照欽定憲法大綱。編訂憲法條款。並將議院法。上下議院議員選舉法。及有關於憲法範圍以內。必須提前趕辦事項。均著同時並舉。於召集議院之前。一例完備。奏請欽定頒行。不得少有延誤。總之決疑定計。惟斷

1. 操之過蹙 To act too precipitately. 2. 臣工 Not often used. Conveys the idea of the different departments of work. 3. 強半 The larger half, cp. 弱半 the smaller half. 4. 義務 Public duties, as the payment of taxes, military services &c. 5. 蒔事 To bring a matter to completion. 6. 預卽 Unusual combination. To prepare speedily.

乃成。此次縮定期限。係採取各督撫等奏章。及由王大臣等悉心謀議。請旨定奪。洵屬斟酌妥協。折衷至當。緩之固無可緩。急亦無可再急。應即作為確定年限。一經宣布。萬不能再議更張。爾內外各大臣務當協力進行。時艱共濟。各省督撫領治疆圉。責任尤重。凡地方應行籌備各事宜。更當淬厲精神。督飭所屬妥速籌辦。勿再有名無實。空言搪塞。必使一事有一事之成績。一時有一時之進步。無論如何為難。總當力副委任。如或因循誤事。粉飾邀功。定即嚴懲。不少寬假。顧官吏有應顧之考成。國民亦有應循之秩序。此後倘有無知愚氓。藉詞煽惑。或希圖破壞者。踰越範圍。均足擾害治安。必即按法懲辦。斷不使於憲政前途。稍有望礙。以期計時收效。尅日觀成。上慰先帝在天之靈。下慰海內喁喁之望。將此通諭知之。欽此。

1. 折衷 To find the means. 2. 更張 Alter, change. Chang possibly from idea of enlarge, make better. 3. 疆圉 Chiang: one, and ch'i: two provinces. 4. 事宜 Noun. Affairs. 5. 副委任 Fu a verb, To discharge. 6. 考成 n. Examination. 7. 望礙 Chih ai: different from fang ai, having a stronger meaning. To stop: close up. To prevent. 8. 喁喁之望 The metaphor from young bird opening its beak.

上諭現經降旨以宣統五年爲開設議院之期。所有各省代表人等。著民政部及各省督撫剴切曉諭。令其卽日散歸。各安職業。靜候朝廷詳定一切。次第施行。欽此。會議政務處王大臣署名奕劻毓朗那桐徐世昌世續陸潤庠鄒嘉來李殿林善耆載澤榮慶唐景崇蔭昌載洵(差)廷杰溥頤唐紹怡壽耆

十月初四日內閣奉

上諭欽定憲法。爲萬世不易之典則。現在提前籌辦憲政。亟應首先纂擬憲法。以備頒布遵行。著派溥倫載澤充纂擬憲法大臣。悉心討論。詳慎擬議。隨時逐條呈候欽定。如應添派協同纂擬之員。並著隨時奏聞。候朕簡派。以期迅速辦理。尅期告成。欽此。

軍機大臣署名奕劻毓朗那桐徐世昌

1. 卽日散歸 Referring to the provincial delegates in Peking. 2. 次第 One by one in order. 3. 奕劻 Prince Ch'ing and others countersign the edict. An innovation introduced by the constitutional idea.

## **THE EMPEROR'S FAREWELL**

From the time, that I set foot on the throne in Our childhood, and reverently succeeded to the great inheritance, I have been the grateful recipient of the loving kindness of the Empress Dowager, Our canopy and support. Her favour in guiding me was unremitting. She attended to the affairs of state, and toiled and laboured day and night. Later when I received her commands to personally superintend the great affairs of state, I reverently adopted the methods of the revered ones and made the fear of heaven, the example of my ancestors, diligence in government and love of the people, the foundation of my rule in all sincerity. For thirty-four years I looked up (to her) for light and gracious instruction, and in daily attendance on the myriad affairs, earnestly sought for the best principles of action. Since, considering the difficulties of the times, I have made selections from Chinese and Foreign methods of politics, induced harmony between the people and the Church, widely established schools, remodelled the army, encouraged industries and commerce, revised the laws, and prepared for the establishment of a Constitution, in the hope that officials and people, to the remotest spot, may all enjoy tranquillity. Whenever any province has been overtaken by widely devastating flood or drought, and the authorities have applied for help and remission of taxes, in no case have We withheld the outpouring of Our bounty. This year Shun-tien, Chihli, Manchuria, Hunan, Hupeh and other provinces, have been subject to calamities at one time or another. As I think of it, my eyes weep for the people's sufferings, making it hard for me to sleep and eat. My health has always been poor. But since the autumn of last year, I have been seriously unwell and am still under medical treatment. My chest feels heavy and my

## 光緒遺詔宣統入嗣

皇帝詔曰。朕自冲齡踐阼。寅紹丕基。荷蒙  
皇太后。轉育仁慈。恩勤教誨。垂簾聽政。宵旰憂  
勞。嗣奉懿旨。命朕親裁大政。欽承列聖家法。  
一以敬天法祖。勤政愛民爲本。三十四年中。仰  
稟慈訓。日理萬幾。勤求上理。念時事之艱難。  
折衷中外之治法。輯和民教。廣設學堂。整頓軍  
政。振興工商。修訂法律。預備立憲。期與薄海臣  
庶。共享昇平。各直省遇有水旱偏災。凡疆臣請  
賑請蠲。無不恩施立沛。本年順直東三省湖南  
湖北廣東福建等省先後被災。每念吾民滿目  
瘡痍。難安寢饋。朕躬氣血素弱。自去年秋間不

1. 冲齡 Very young. 2. 阼 Throne. 3. 寅 Respectfully. 4. 紹 To succeed to. 5. 荷 Bear on the back; be the recipient of. To be grateful. 6. 轉 Canopy: Curtain. 7. 恩勤教誨 Duties of parents. 8. 垂簾 The bamboo curtain separating the Empress from the Council of State. 9. 宵旰 Late and early, all day. 10. 法. 11. 一 Altogether, entirely. 12. 以 Use. Take. 13. 仰稟 To look up to and seek advice. 14. 日理萬幾 Daily attending to the myriad affairs. From the Book of History, describing the energy of Yao and Shun. 15. 上理 The best results, method. 16. 折衷 To weigh and decide. 17. 輯和 To introduce harmony. 18. 整頓 To reform: put in order. 19. 軍政 Military affairs. The army. 20. 工商. 21. 期 Soon: limited only by. 22. 薄海 Sea to sea. Vast. 23. 偏災 Distress: Pien refers to the excess: to flood: drought. 24. 疆臣 A minister holding jurisdiction. Could not be said of any in the Boards. 25. 請蠲 To request remission of taxes. 26. 立沛 (Descends) immediately like a torrent. 27. 直 Numerative of provinces, but indicating the connection of each with the capital. 28. 先後 At one time or another. 29. 瘡痍滿目 Distress (ulcers and sores) of my people is ever in my mind.

digestion is bad; my loins ache: my legs feel weak and my breathing is obstructed. My cough too is bad. All these maladies come in succession and continuously, and they daily become worse. My constitution is altogether weak so that often I cannot rise. Is not this Heaven's doom? I consider the great importance of the throne, and that it ought to be transmitted to a worthy man. I have reverently received the commands of the Empress Dowager, Tzu-hsi, etc., that Pu I, the son of the Prince Regent, Tsai Feng, shall enter (the Palace) and receive the great inheritance, and be Emperor by succession. My successor is filial and intelligent, and I feel sure he will be able to worthily respond to the Imperial demands, and, reverently receiving that which is entrusted to him, will make eternally firm the foundation of the state, by thoughtful diligence and a deep sense of his responsibility! You ministers, civil and military, my servants, keep a clean and upright heart. I exhort you, to break away, and to free yourselves, from accumulated habit, and to respectfully obey the former edicts. What was arranged to be done each year, carry out honestly, and thoroughly so that to some extent, after the lapse of nine years, you will be able to promulgate widely the establishment of a Constitution, and, finish my unfulfilled aims; and so my soul in heaven will have a measure of comfort.

Let the old usage be followed in mourning, and let it be finished in twenty-seven days. Widely publish this throughout the empire, so that all may know.

豫。醫治至今。而胸滿<sup>1</sup>胃逆<sup>2</sup>。腰痛腿軟<sup>3</sup>。氣壅咳喘<sup>4</sup>諸症。環生迭起。日以增劇<sup>5</sup>。陰陽俱虧。以致彌留<sup>6</sup>不起。豈非天乎。顧念神器至重。亟宜傳付得人<sup>7</sup>。茲欽奉<sup>8</sup>慈禧端佑康頤昭豫莊誠壽恭欽獻崇熙皇太后懿旨。攝政王載灃之子溥儀入承大統<sup>9</sup>。爲嗣皇帝<sup>10</sup>。在嗣皇帝仁孝聰明。必能仰慰慈懷<sup>12</sup>。欽承付託。憂勤惕厲。永固邦基。爾京外文武臣工<sup>13</sup>。其清白乃心<sup>14</sup>。破除積習<sup>17</sup>。恪遵前次諭旨<sup>18</sup>。各按逐年籌備事宜。切實辦理。庶幾九年以後。頒布立憲<sup>20</sup>。克終朕未竟之志<sup>23</sup>。在天之靈。藉稍慰焉。喪服仍依舊制二十七日而除。布告天下<sup>24</sup>。咸使聞知。

1. 胸滿 To have trouble in the lungs. 2. 胃逆 Troublesome digestion. 3. 氣壅 Dyspnoea. 4. 環生迭起 To come and go in turn. 5. 增劇 Increasing in gravity. 6. 彌留 Half dead. No hope. Flickering. 7. 得人 A worthy man. The fit man. 8. 欽奉 Respectfully received. 9. 入 Enter the palace and succeed to. 10. 大統 The great heritage. 11. (爲) 嗣皇帝 To become emperor by succession. 12. 慈懷 The cherished kindness of (Tzu Hsi). 13. 臣工 You my servants, the Ministers (Book of History.) 14. 其 15. 乃=爾 In the poss. case. 16. 破除 Break up and do away with. 17. 積習 Your accumulated habits. 18. 前次 Former edicts. 19. 庶幾 Nearly, almost. To some extent. 20. 頒布 Widely publish. 21. 克 Able. 22. 終. To finish my work. 23. 竟 Finish. 24. 咸使 Note the order of the words.



## THE DEPOSITION OF THE DALAI LAMA

The Dalai Lama A-wang-lo-pu-tsang-tu-pu-tan-chia-cho-chi-chai-wang-chü-chio-le-lang-chieh has been indebted for the most cordial bounties and favours from the preceding reign; and as he must possess a conscience, how much should he have applied himself solely to his canons and tenets, and reverently conformed to former precepts, with a view to propagating the yellow religion? But since he assumed charge of the Treasury and secular government, he has been proud, extravagant, licentious, violent and refractory, to a degree before unknown. He is further unruly and improper in action and takes upon himself to disobey our commands. He maltreats the Tibetan multitude and lightly provokes troubles.

In the sixth moon, in the thirtieth year of Kuang Hsü, he escaped quietly, in the course of a rising, and as he incurred notoriety, the Imperial Residents in Lhasa denounced him with truth. An Edict was issued temporarily divesting him of his title. When he arrived at Urga and turned back to Hsining, the Throne, in consideration of his long travel and with the hope that he would reform and make amends, commanded the local officials to show him attentions. When he came to the capital for Imperial audiences, in the year before last, his title was advanced and many gifts were conferred upon him. When he started on his return to Tibet, deputies were appointed to escort him, and, though all along the way the Dalai delayed and made vexatious exactions, his action was, in all cases, considerably

監國攝政王鈐章 正月十六日內閣奉

上諭西藏達賴喇嘛阿旺羅布藏吐布丹甲錯濟寨汪曲却勒朗結夙荷先朝恩遇至優極渥該達賴具有天良應如何虔修經典恪守前規以期傳衍黃教乃自執掌商上事務以來驕奢淫佚暴戾恣睢爲前此所未有甚且跋扈妄爲擅違朝命虐用藏衆輕起釁端光緒三十年六月間乘亂潛逃經駐藏大臣以該達賴聲名狼藉據實糾參奉旨暫行革去名號迨達賴行抵庫倫折回西甯朝廷念其遠道馳驅冀其自新悛改飭由地方官隨時存問照料前年來京展覲賜加封號錫賚駢藩並於起程回藏派員護送該達賴雖沿途逗留需索騷擾無不量予優容曲

1. 鈐章 The official stamp of the regent. 2. 達賴喇嘛 There are two Lamas. The name of the other is 班禪喇嘛. 3. 恩遇 Favours, bounties. Yü is a noun itself. 4. 黃教 There is the Yellow sect and the Red sect (Mongol). 5. 商上事務 Shang shang most likely a noun, but origin and explanation uncertain. 6. 恣睢 Stronger term than Pao Li. 7. 跋扈 Traitorous. 8. 藏衆 Chung: priests. Thibetan priests. 9. 潛逃 Secretly fled—like a fish or otter going through the water. 10. 庫倫 Kurun or Urga. 11. 存問 To keep on asking. Showing consideration. 12. 駢藩 adv. Many, much. Pien: consecutively.

and indulgently tolerated. It was hoped by overlooking the past to provide for the future, and this intention is indeed kind and far-sighted.

The present entry of the Szechwan troops into Tibet is particularly intended for the maintenance of order, as well as protection in opening ports, and there is no cause for misgivings to the Tibetans. Who would expect that since the Dalai's return, he should spread false rumours, oppose measures on various pleas, vilify the Residents and suspend supplies? In spite of repeated and earnest exhortations, he has paid no heed. We were in receipt of a telegram from Lien Yü and others, reporting that immediately on arrival of the Szechwan troops in Lhasa the Dalai, without reporting, left secretly on the night of February 12, for an unknown destination. We commanded the Residents to try to bring him back and make proper arrangements for his provision. No trace has been found of him. As he is in charge of religious affairs, how could he thus depart repeatedly without authority? We further find that the Dalai is fickle, crafty, deceitful, and alienates his allegiance. This is really an injustice to the bounties of the State, and disappoints the hopes of the public. He is ill fitted to be the leader of the Hut'ukhtu, or Saints.

A - wang - lo - pu - tsang - tu - pu - tan - chia - cho - chi - chai - wang - chü - chio - le - lang - chieh is hereby commanded to be divested of his title of Dalai Lama, in order to show penalty. Wherever he may escape and whether he returns to Tibet or otherwise, he shall be regarded henceforth not otherwise than as one of the common people. The Residents are commanded speedily to seek amongst children for those born with miraculous signs, and draw their names by lot from the "golden urn," according to former practice. The one whose name is drawn shall be created the real hubil' han (re-incarnation) of the preceding Dalai Lamas, and application shall be made to Us

示體恤。寬既往而策將來。用意至爲深厚。此次川兵入藏。專爲彈壓地方。保護開埠。藏人本無庸疑慮。詎該達賴回藏後。布散流言。藉端抗阻。誣詆大臣。停止供給。疊經剴切開導。置若罔聞。前據聯豫等電奏川兵甫抵拉薩。該達賴未經報明。卽於正月初三日夜內潛出。不知何往。當經諭令該大臣設法追回。妥爲安置。迄今尙無下落。掌理教務。何可迭次擅離。且查該達賴反覆狡詐。自外生成。實屬上負國恩。下辜衆望。不足爲各呼圖克

1. 策將來 To stir to future good conduct. Metaphor from whipping a horse. 2. 開埠 To establish a new centre of trade: or open up an old one. 3. 甫 adv. of time: just on, about to. 4. 安置 To keep under surveillance. 5. 自外生成 To withdraw oneself=Sheng. Cheng=the bounty of nature, heaven. Here used of imperial favour. 6. 呼圖克圖.

for bestowal of a proper title and favours, so that the propagation of the canons may be perpetuated and due respect shown to religious affairs.

The Throne is impartial in eulogizing good deeds and penalizing evil. All the priests and laymen in Tibet are Our children, and, after issue of this Edict, they are desired to abide by the laws and preserve the peace and good order of the dependency, in order not to outrage Our sincere wish to preserve frontier peace and protect the yellow religion.

圖之領袖。阿旺羅布藏吐布丹甲錯濟寨汪曲却勒朗結。著卽革去達賴喇嘛名號。以示懲處。嗣後無論逃往何處。及是否回藏。均視與齊民無異。並著駐藏大臣迅卽訪尋靈異幼子數人。繕寫名籤。照案入於金瓶掣定。作爲前代達賴喇嘛之真正呼畢勒罕。奏請施恩。俾克傳經延世。以重教務。朝廷彰善癉惡。一秉大公。凡爾藏中僧俗。皆吾赤子。自此次降諭之後。其各遵守法度。共保治安。毋負朕綏靖邊疆維持黃教之至意。欽此。

1. 靈異幼子 Gifted youths: 'Davids.' 2. 名籤 Names on bamboo slips. 3. 掣定 To fix the name selected by lot. 4. 呼畢勒罕 Reincarnation. 5. 僧俗 Priest and laity.

## VALEDICTORY EDICT ON SUN CHIA NAI

*30th November, 1910.*

Grand Secretary Sun Chia-nai was upright in character and orthodox in learning, as well as patriotic and sincere in mind. He was looked upon favourably by the late Emperor and from a Hanlin Compiler was attached for duty in the Imperial study. He acted repeatedly as Examiner and there was general praise for his choice of many brilliant graduates. In his suggestions on politics he was sensible and broad-minded. In the fourth year of Kuang Hsü he was appointed by the late Empress-Dowager, tutor to the late Emperor Teh Tsung, and marks of special grace were conferred upon him. He rose subsequently to the position of Grand Secretary, and filled the posts of Comptroller of the Ministry of Education and President of the Senate, which was created the year before last. The Regulations for the Senate drawn up by him were proper and satisfactory.

After Our accession We reposed much confidence in him because of his advanced age and experience. In reply to his repeated requests to be allowed to resign, We granted him leave of absence, and bestowed upon him a quantity of ginseng to aid in his recovery. It was hoped that he would enjoy a long period of life, and be able to assist Us in Our government. We are now informed of his death and We express deep sympathy. A To Lo Pall is conferred upon him to cover his remains. Prince Yü Lang is commanded to attend with ten officers of the Guards, and pour out a libation in his honour. The posthumous title of Wen Chêng and the

上諭大學士孫家鼎品學純正。志慮忠誠。由翰林受先朝特達<sup>1</sup>之知。入值上書房。屢掌文衡<sup>2</sup>。得人稱盛<sup>3</sup>。條陳大計。持論閎通。光緒年欽奉<sup>4</sup> 懿旨。命在毓慶宮授讀<sup>5</sup> 兼祧皇考<sup>5</sup> 德宗景皇帝。恩禮優加。洊擢正卿。晉登揆席。前因創立學務。授爲管理大臣。於一切應辦事宜。擘畫周詳。規模正大。前年設立資政院。簡任總裁。釐訂章程。悉臻妥洽。朕御極後。眷顧老成。深資倚畀<sup>8</sup>。嗣因患病。屢請開缺。疊經賞假。並賞給人參。以資調攝。方冀永享遐齡<sup>9</sup>。長資輔弼。茲聞溘逝<sup>10</sup>。悼惜殊深。著賞給陀羅經被<sup>11</sup>。派員勒毓朗帶領侍衛<sup>12</sup> 十員

1. 特達之知 Ta to advance, raise up in position. Chih=favour. 2. 文衡 A judge of essays. Comptroller of Education. 3. 稱盛 (All) praise the brilliant (men be turned out). 4. 欽奉 Chin adv: said of the recipient: different from the same word at the end of a decree. 5. 兼祧皇考 Hsuan Tung is the son by adoption of Kuang Hsu—hence he has two fathers. 6. 晉登揆席 Chin teng, To promote; Kuei Hsi, Prime minister: metaphor from table placed on the emperor's divan. 7. 御極 To ascend throne (chi). 8. 倚畀 Reliance. 9. 遐齡 Ya ling, ya long, ling age. 10. 溘逝 To die: said by emperor of ministers. 11. 陀羅經被 To read the To Lo classic and cover with To Lo pall. 12. 侍衛 Imperial guard.



rank of Grand Guardian are conferred upon him. Marks of recognition should be conferred on him on the scale of a Grand Secretary, and his tablet should be enshrined in the Temple of Sages and the Worthy.

A sum of Taels three thousand shall be issued from the privy purse for his funeral expenses. All unfavourable marks against him in office should be erased, and the Ministry concerned should memorialize the Throne regarding the proper marks of recognition to his family. The local authorities are commanded to devote proper attention to his funeral procession on its way to his native place. His son is appointed Expectant Metropolitan Official of the Fourth Grade, and his grandsons are appointed Expectant Secretaries to the different Ministries, so as to prove our sincere remembrance of a loyal minister.

前往奠醑。加恩予諡<sup>1</sup>文正。晉贈太傅。照大學士例賜卹<sup>2</sup>。入祀賢良祠。賞銀三千兩治喪。由廣儲司<sup>3</sup>給發。任內一切處分。悉予開復。應得卹典。該衙門察例具奏。靈柩回籍時。沿途地方官妥爲照料。伊子陸軍部郎中孫傳燊著以四品京堂補用。伊孫<sup>4</sup>一品廕生孫多煖孫多燊均著以郎中分部補用。用示篤念盡臣至意。欽此。

1. 諡 Honorary names, bestowed on deceased ministers. 2. 卹 Favour, used when bestowed on the dead. 3. 廣儲司 Privy purse department. 4. 一品廕生 The student under the shadow of a minister of the first grade.

光緒萬壽鄂督張宮保恭製雅曲以爲頌

壽寓戴堯天。探靈策斯年億萬。華封頌祝三多徧。今朝喜溢垓垓。冕旒拜。閭闔瞻。微涼生殿正揮絃。虞陛薰風扇。江漢流。朝宗遠。撫蘿圖。膺天眷。法乾行。勤宵旰。無逸圖。深念民艱。大寶箴。御幄常懸。文謨武烈。貽謀遠。重熙累洽。家法善。奉膳。先意承歡。舞萊衣。譜成朱萼白華篇。

慈闈孝德光昭。問安視

殷武中興。旋轉乾坤。自強變法。宣布臣民。臥薪嘗膽。振勵人心。木陳必蠹。絃慢須更。武備干城。文才國楨。合農工商賈。共樂維新。睦鄰有道。萃環球萬國。共輯邦交。珠槃玉敦。永永常聯歡好。收廣益。楚材晉用。溥同仁海。蒞山遙。崑崙遠。蟠木高。友邦君咸助中朝。羣生茂。萬象包。采薇天保奏靈璫。堯尊進酒濃如海。萬方歌舞頌康哉。願吾

皇聖壽萬萬載。

ODE.

IN HONOUR OF H.M. KUANG HSÜ

(TRANSLATED BY K. HEMELING.)

By Courtesy of the Editor. "East of Asia"

Olden is our Empire as the heaven that sheltered Yao<sup>1</sup> of old, and resplendent like him is He Whose praise we sing.

Wonderful is the good fortune promised Him by the divination wands: live He will and reach to a great age.

As of yore the frontier-guard at the Hua Mountain wished abundance of the three good things of life<sup>2</sup> to the Emperor Yao, so do we shout exultantly to-day that joy may be His portion, limitless, and exceeding all bounds.

In homage to the Wearer of the Crown, we fling ourselves upon the ground, and, turning towards the palace gates where dwells the Son of Heaven, we reverence Him in lowly obeisance.

In fancy we see Him, as He plays the lute, reclining upon the throne steps of Imperial Yu Shun,<sup>3</sup> sending forth those cooling breezes that gently fan our brow: and like Him, the far-famed one, He rules benignly and justly, meting out to all an equal happiness.

Like as the waters of the Yangtze and Han<sup>4</sup> stream from their immeasurable source towards their goal, the distant sea, so we, from far and near, send forth our greetings to Thee, our Lord and Master.

True to the transmitted traditions, He rules the Imperial Domains in all their grandeur.

1. Yao (堯) reigned B.C. 2357-2255. Like the Yu Shun mentioned below he is considered a pattern of regal virtues. 2. viz, sons, great age, and wealth. 3. Shun of the Yü dynasty, (虞舜) reigned B.C. 2255-2205. Yü is the dynastic name. 4. A tributary of the Yangtze falling into it at Hankow.

He is beloved of God, and from that heaven which moves round the earth in eternal revolution,<sup>5</sup> He has learned how to work for the States, untiring, not knowing repose nor rest.

So unswerving is His diligence that He sleeps in His clothes,<sup>6</sup> nor finds time for bodily refreshment till the sun is down: like the ideal Emperor depicted in the "Han Shu."<sup>7</sup>

Always mindful of the picture of the hard-working peasants given by Tan,<sup>8</sup> Duke of Chou, to King Ch'eng, He fully understands the hardships of the people.

Chang Wen-ku's "Admonitions to the Throne"<sup>9</sup> have a place on the wall of the Imperial Chamber, always reminding Him that the Ruler is there for the country and not the country for the Ruler.

The vast merits of His August Ancestors have been handed down to Him from generation to generation, a legacy immortal as the ingenious schemes of King Wen and the bold exploits of King Wu.

To the prominent political wisdom of the whole Dynasty we owe it that one generation after another has lived in happiness, ever ready to comply with the lofty teachings of their rulers, leading them on to the good.

Who does not admire the filial reverence, and piety with which He waits upon His August Mother, setting a brilliant example to all.

As once King Wen<sup>10</sup> anxiously tended his aged father, so He inquires early and late after Her well-being and watches over Her meals in person.

5. This takes place according to the old Chinese belief. 6. Not to lose time in undressing. 7. Han-Shu (漢書), history of Eastern Han Dynasty. 8. Tan, Duke of Chou (周公旦), during the minority of his nephew Ch'eng (成王) (B.C.1115-1078) Regent of the Empire, gave him this picture, in order to symbolically warn him against falling into luxurious idleness, and to give him knowledge of his people. 9. Ta Pao-chen (大寶箴) were presented to the Emperor T'ai Tsung (太宗) by the Censor, Chang Wen-ku (張蘊古) A.D. 627. 10. King Wen (文王) was the founder of the Chou (周) Dynasty whose first actual ruler was his son, King Wu (武王) B.C. 1122-1115. The above-mentioned Tan, Duke of Chou, was a younger brother of King Wu.

A Dutiful Son, He divines Her unuttered wishes and, unbidden, He does what pleases Her. He is as devoted as was Lao Lai-tze<sup>11</sup> who, though well on in years, wore gay clothes, and with boyish frolic strove to cheer the leisure of his aged parents.

As Shu Chih once composed the missing "Pai Hua"<sup>12</sup> Ode in praise of filial piety, so let us now add a new Ode to the "Shih King," extolling to the skies our Emperor's fidelity to His Imperial Mother.

Like King Wu,<sup>13</sup> the Yin's noble offspring, who rebuilt the Empire which He found in ruins, He has succeeded in leading His people through deep disaster to new prosperity.

Ill luck He has turned into good, and saved the Empire, which seemed given up to destruction. To Him we owe it that heaven and earth are reposing again in peaceful bliss.

To strengthen the Empire He inaugurates reforms, promulgated everywhere by wise decrees.

A second Prince of Yueh,<sup>14</sup> He sleeps upon a bench and tastes the bitter gall, ever to be reminded of miseries endured.

Untiringly He urges on His people to vigorous action, to stamp out the evil practices which during the long rule of our present Dynasty, have crept into the State, as worms will into a hoary tree. For as the frayed string of a lute must be renewed, so an age-worn Government needs modern methods.

11. Lao Lai-tze (老萊子) is one of the most famous examples of filial piety mentioned in the 二十四孝, 孝子傳, and similar collections. 12 The only words of this Ode pre-served in the "Book of Odes" or Shih King" (詩經) were the two first ones, Pai-Hua (白華), to which Shu Chih (束皙) added the missing part like, as he thought, the original. 13. Wu Ting of the Yin Dynasty (殷朝武丁), reigned B.C. 1324-1265. 14. This refers to Kou Chien (句踐) who about B.C. 500 was Prince of Yueh (越), a little state in the region of the present Chehkiang. B.C. 497 he was vanquished by Fu Ch'a (夫差), Prince of the adjoining Wu (吳) state and made prisoner. After he had served as groom for two years, the victor released him out of gratitude for a great service rendered and gave him back his State. Returned to it, Kou Chien slept on a wooden bench and ate gall, so as not to forget his misfortunes and his revenge, while in luck. By an energetic and wise rule he made his country once more strong and respected, and finally succeeded in beating his old enemy, Fu Ch'a, and in conquering his State.

And in this aim the people are one with their Ruler: from the gallant generals, the shields and ramparts of the Empire, from the wise ministers, its supporting pillars, down to the peasant and the labourer, the merchant and the tradesman—all exultantly rejoice over the long-wished-for reforms.

A Judicious Ruler, He has perceived the value of friendship with neighbouring countries. With the representatives of all nations of the globe, here assembled, we live in peace and harmony.

He has vowed that never will He break the league concluded, that He will consider it as sacred as did they of old their treaties, sealed in sacred blood from pearl-studded bowls,<sup>15</sup> ratified with millet from dishes of precious jade, Ever unbroken—so He wills it—shall be the ties of peace and friendship which link us to the foreign Empires.

Great profit we derive from the foreigners whom we employ after the example given by the state of Chin.<sup>16</sup>

With equally kind and cordial hospitality we meet all aliens; may they live upon the borders of our sea, or on our distant mountains!

As the genii of the sea once carried the immortalizing P'an peaches as a birthday gift to Hsi Wang-mu,<sup>17</sup> to her abode on the distant K'uen Lun Mountains, so the rulers of all countries, from beyond the K'uen Lun and the far P'an Mu,<sup>18</sup> now stand by our Emperor, lending a hand in the introduction of reforms.

May China flourish and prosper and grow strong, outwardly and inwardly, felicitous through the blessings of progress!

15. Both the 珠盤 and the 玉敦 are implements used in old times in the solemn rites accompanying the concluding of treaties. 16. The state of Chin (晉) is an old feudal state which existed from B.C. 737 to B.C. 436. It occupied the south of the present Shansi and the north-west of Honan. The rulers of this state often employed foreigners of the state of Ch'u (楚) and greatly profited by their services. 17. A fabulous personage. 18. A fabulous place in the west of China.

Up then! grasp the Ao<sup>19</sup> and chant the "Ts'ai Wei"<sup>20</sup> and "T'ien Pao"<sup>21</sup> Odes, in praise of the Ruler Who cherishes in His bosom a kindly heart for his people, who in turn repay Him with grateful affection!

Up then! fill the goblets with the noble nectar of the grape, and drink to the Emperor's health! Unite ye everywhere, in merry song and dance, wishing strength and stability to Our Noble Emperor: long, long may He reign!

19. An old stringed musical instrument. 20. The "Ts'ai Wei" (采薇) Ode of the "Shih King" contains the lamentations of a military officer who is campaigning far from home. Although it does nowhere specially state that the King whom he serves has sympathy with his affliction, yet this conclusion is drawn from the train of thought. 21. In the "T'ien Pao" (天保) Ode, which is also one of the "Shih King," loyal subjects wish their King all the blessings of life.



**IN MEMORIAM: KING EDWARD VII.**

We recollect that when Emperor Teh Tsung ascended on high, the King of England, grieved at our sudden bereavement, dispatched on that occasion, a most sincerely worded telegram of condolence. The British officials and residents in Shanghai also gave expression to their mournful respect. Now, after but a short time, we have heard that the English King has also become a guest on high. In reflecting upon the cordial feelings existing between the British and Chinese, we sigh at the similarity of the affliction of the two peoples. Alas! since the advent of the twentieth century the changes in the world have been pressing, the sovereigns of six or seven states have utilized their diplomatic policy to struggle for supremacy on the face of the globe. King Edward VII, after his accession, although gifted with the same heroic spirit, took it upon himself to extend commerce, and adopted a policy conducive to, and directed towards securing, the world's peace. That those sovereigns with more violent aspirations, have not been able directly to adopt a policy in consonance with their high-handed and broad-paced desires has been due to the fact that they were hampered by the King's policy, and was not entirely attributable to the American President's advocacy of peace. From the foreign press we have often learned that the King desired to cement the friendly relations between Britain and China, and fervently hoped for China's growth in strength, in prosperity and in constitutional reforms. This alone suffices

英皇愛德華第七駕崩唁言<sup>1</sup>

(哀詞)

憶昔<sup>2</sup>德宗景皇帝升遐<sup>3</sup>時。英皇悲我國之忽構變故。曾以極懇摯之詞發電弔唁。旅滬英官商亦均有以表示其哀敬。乃曾幾何時。而英皇亦以上賓聞矣。我人念中英感情之敦厚。歎兩國遭變之相同。抒其哀思。略伸弔唁。我國家禮亦宜之。

嗚呼。二十世紀以來。世界之風雲亟矣。六七強國之君主。各挾其對外之政策。爭雄長於全球。而英皇愛德華第七即位後。雖亦雄心勃勃。以擴張商業勢力爲己任。然其所挾之政策。則恆注意於世界之平和。以故主張激烈派之君主。縱欲大張其高<sup>9</sup>掌遠蹠之志。而卒不能逕行其政策者。亦英皇之政策有以牽

1. 駕崩 P'eng: metaphor from fall of a great mountain. Chia a pronoun for King. 2. 昔 Not necessarily 'ancient,' may refer to a few days ago. 3. 升遐 To mount on high, said of decease of King. 4. 曾幾何時 After a few days. 5. 我人 We, cp. 吾人 cannot as a rule be used in the objective case. 6. 勃勃 To be apparent. 7. 以故 Therefore. 8. 激烈派 The war, military party as opposed to Ho ping party. 9. 高掌遠蹠 Note the lively metaphor: to describe the ambition of princes.

to perpetuate him in our people's memory and thought. Now that heaven besets England with calamity in bereaving her of such a sage ruler, the mourning and grief of her people may well be imagined. Neighbouring and friendly nations will also feel unhappy and express their emotions. How much more deeply must it affect us, whose lingering sorrow for Emperor Teh Tsung becoming a guest in Heaven has not yet been wholly banished.

制之。而不盡美總統提倡平和之功也。每讀西報紀英皇演說對華問題。未嘗不以敦崇中英兩國睦誼爲言。而殷殷焉希望中國之強盛。憲政之進步。卽此一端。已足令我國之人民感念不置。今者天禍英國。喪此賢主。其國中之人民。歎傷悲悼。不言可想。卽隣國之與英友善者。亦必怏怏<sup>1</sup>不樂。表其情感。况我國德宗景皇帝賓天未久。餘哀猶在。而友國之君主。倏又龍馭<sup>2</sup>追隨。失我助力。不更可歎悼也耶。

1. 怏怏 discontented. 2. 龍馭 Imperial Chariot. Pronoun for Emperor.

## OLD CHINA

In the collection of poetry by Kung Tzü Chen there is a poem called "Youth Renewed." This I often read, finding it most inspiring. What is our meaning when we style ourselves an old country? In reality ours is an old country, (no discussion can alter this fact), but if our people could but know themselves as a young people, then they would become, in very truth, a young people.

A Western adage runs: "The youth of three may be as an old, old man, whereas the old, old man may be as a youth of three." And so with a country. There is no definite limit to its age or youth, this depends entirely on the strength of character of its people. 'Tis they who decree whether it shall be large or small, young and virile, or ancient and decadent. Mazzini had the power of rejuvenating his country, and in the hands of our officials, our scholars, our people, lies this power, but in our case it maketh our kingdom old. Ah! here lies my fear. How is it that China the strong, the vigorous, the vivacious, is, by Japan and the West, considered old and decrepit? Ah! 'tis because those to whom in this land power is given are themselves old and decrepit. For him, who does not chant the old essays for ten odd years, who does not transcribe these same essays for the examinations every ten years, who does not do minor official work for ten years, who does not receive his usual allowance for ten years, who does not hand in his official testimonials for ten years, who does not knock his head and scrape and bow for ten years, who does not dance attendance on his superiors for ten years, there is no possibility of promotion or advancement in official life. Of the great ministers in the capital, the great administrators in the

少年中國說

龔自珍氏之集有詩一章。題曰能令公少年行歌。  
吾嘗愛讀之。而有味乎其用意之所存。我國民而  
自謂其國之老大也。斯果老大矣。我國民而自知  
其國之少年也。斯乃少年矣。西諺有之曰。有三歲  
之翁。有百歲之童。然則國之老少。又無定形。而實  
隨國民之心力。以爲消長者也。吾見乎瑪志尼之  
能令國少年也。吾又見乎我國之官吏士民。能令  
國老大也。吾爲此懼。夫以如此壯麗濃郁。翩翩絕  
世之少年中國。而使歐西日本人。謂我爲老大者。  
何也。則以握國權者。皆老朽之人也。非哦幾十年  
八股。非寫幾十年白摺。非當幾十年差。非捱幾十  
年俸。非遞幾十年手本。非唱幾十年喏。非磕幾十

1. 龔自珍氏之集有詩一章：氏=Mr. A term of respect. Chi collection. In Mr. Kung's collection, there is a chapter of poetry. 2. 題曰 ti yueh entitled. 3. 公=You. 4. 行=歌. 5. 而.....存 6. 而=If a conditional sentence. 7. 西諺有之曰 Refers to the words of the proverb. 8. 然則.....又 Yu implies that what is true of individuals is also true of countries. 9. 吾見乎 Hu=於夫 That. Some question the correctness of hu here. 10. 夫以如此 Fu i a phrase difficult of explanation grammatically, trans. "as to," Ju tzii, demonstrative adjective. 11. 翩翩 Meta. from a soaring bird: 12. 而使 But cause. 13. 歐西 in contrast to 亞東 14. 何也 governs the clause beginning with 如此. 15. 則以 Because. 16. 非哦.....則必 The co-ordinate sentences beginning with fei are summed up by the tsê pi. 17. 八股 The old essays: so called from the division of the composition into eight parts. 18. 白摺 Blank books for writing themes in examinations. 19. 差 Temporary appointments. 20. 捱 Receive. 21. 手本 Visiting Card stating qualifications &c. 22. 唱喏 To bow and scrape.

provinces, ninety-six or ninety-seven per cent are deficient in one or the other of their five senses. If their eyes be not dim then dull are their ears; if their hands do not tremble with palsy then halting and lame are the limbs that support them. They are semi-paralysed beings. These men cannot of themselves accomplish aught. To eat, to walk, to see, to hear, to speak, requires assistance. Three or four men stand on their either hand to uphold them; thus only can they compass the day. Of this species are the men who govern the Empire. Wherefore should one not set up an array of wooden idols in their place? Even in his youth, a man of this kind, knew not Asia from Europe, nor the forbears of the Han from the founders of the Tang, nor the names of those who, in successive dynasties, had ruled the Empire; and as if this were not the acme of folly and decrepitude, he must continue through middle age to make his state more parlous, by studying the ancient tomes until his brain becomes paralysed, his blood ceases to circulate, and his vitality is as the vitality of a wraith! And when he has reached this stage, to his hands we commit our twenty thousand li of mountains and rivers, our millions of people, to the hands of this one man we commit them! Alas! alas! in very truth are we an old and decrepit kingdom! And this is the species of man who has made us so. A few decennial essays has he accumulated, small official work has he done; he has received his pay. By humming, hawing and kowtowing, handing in his cards, paying his respects, making a thousand anxious efforts, he has finally acquired his yellow button, his peacock feather, his decorated robe and his title "The Man of the Great Hall." But in these efforts has he expended the vital energy of his long life. These honours, which have cost him his life's blood to secure, he now clasps fast to his breast as a beggar would clasp a new-found nugget of gold. Though the heavens crack with thunder, and the lightning

年頭。非請<sup>1</sup>幾十年安。則必不能得一官。<sup>2</sup>進一職。其內任卿貳以上。外任監司以上者。百人之中。其五官不備者。殆<sup>4</sup>九十六七人也。非<sup>5</sup>眼盲則耳聾。非手顫則足跛。否則半身不遂也。彼其一身。飲食步履。視聽言語。尙且不能自了。須三四人左右扶之。捉之。乃能度日。<sup>6</sup>於此而乃欲責之以國事。是何異立無數木偶而使之治天下也。且彼輩者。自其少壯之時。既已不知亞細歐羅爲何處地方。漢祖唐宗是那朝皇帝。猶嫌其頑鈍腐敗之未臻其極。又必搓磨之。陶冶之。待其腦髓已涸。血管已塞。氣息奄奄。與鬼爲鄰之時。然後將我二萬里山河。四萬萬人命。一舉而畀於其手。嗚呼老大帝國。誠哉其老大也。而彼輩者。積其數十年之八股白摺。當差捱俸。手本唱喏。磕頭請安。千辛萬苦。千苦萬辛。乃始得此紅頂花翎之服色。中堂大人之名號。乃出其全副精神。竭其畢生力量。以保持之。

1. 請安 To bend the knee and pay respects. 2. 進一職 To advance in grade. 3. 內外 Capital and provincial. 4. 殆 Almost. 5. 非……則 Note the way of stating alternatives. 6. 於此 Adverb of condition



play about his ears, he, wrapt in contemplation of his treasure, is oblivious to all. If he is told of the parlous condition of the land, of the schemes for division among the Powers, does he listen? Does he believe? If verily division is imminent, if destruction is nigh he murmurs, "Ah! to-day I have reached my seventieth year, or my eightieth year. my prayer is that it may be a year or two before the foreigner divides us up, before the robbers devastate our land, so that I may I depart in peace." If this prayer be not granted he causes a few heads to fall, or parts with a province or two, dividing the land, giving his people over into slavery and captivity, by these means securing to himself a few more years of residence in his accustomed yamen, a few more years of peace in his old age. "And why not?" mumbles he, "surely this matter is easily dealt with, comfort is thus easily acquired."

What we now speak of with reverence as the Old Empress, the Old Prime Minister, the Old Officials, as their self-culture, their government of home and country, believe me 'tis nothing but this, nothing beyond what I have stated. Listen and you shall hear a poem to illustrate my meaning.

The western wind, one night, blows upon the man until he is old,  
Robs him of all his colour and leaves his hair snow-white.  
This man then turns to the Spirit of Hades, calling upon him to be his  
healer,  
Calling upon him to cast the horoscope which will foretell his old age.

Alas! alas! the method of the officials in our country is as if they sent for the Spirit of Hades to heal a mortal illness, as if they invited the casting of a horoscope to bless a long life. How can a country thus ruled be called aught but old and near to death?

My fear is that soon, too soon, death will have o'ertaken it.

如彼乞兒。拾金一錠。雖轟雷盤旋其頂上。而兩手猶緊抱其荷包。他事非所顧也。非所知也。非所聞也。於此而告之以亡國也。瓜分也。彼烏從而聽之。烏從而信之。即使果亡矣。果分矣。而吾今年既七十矣。八十矣。但求其一兩年內洋人不來。強盜不起。我已快活過了一世矣。若不得已。則割三頭兩省之土地。奉申賀敬。以換我幾個衙門。賣我幾百萬之人民。作僕爲奴。以贖我一條老命。有何不可。有何難辦。嗚呼。今之所謂老后老臣老將老吏者。其修身齊家治國平天下之手段。皆具於是矣。西風一夜催人老。凋盡朱顏白盡頭。使走無常<sup>1</sup>當醫生。攜催命符以祝壽。嗟乎痛哉。以此爲國。是安得不老且死。且吾恐其未及歲而殤也。

1. 走無常 The messenger of death.

**CHANG CHIEN'S REPLY TO YUAN SHIH-K'AI'S  
TELEGRAPHIC MESSAGE, ETC.**

The Times of the twenty-second instant contained an edict appointing Chang Chien to be the preacher of Imperial comfort to the Province of Kiangsu. On the twenty-second day a telegram of the twentieth was received appointing Chang Chien to the Presidency of the Board of Agriculture. He was much perturbed by these appointments. From the rise of the Boxer calamity until its quiescence, the total indemnity involved in one way or the other reached nearly a thousand millions. The whole country was stirred to its depth and the animosity and bitterness aroused was electric. I, Chien, at the time hurried to Nanking and Hupeh expounding the pros and cons of the matter in all its aspects. It was evident that an instant change was necessary in the government. My advice was not taken, so I bent my energies on industrial work and education. In the meantime I kept on speaking, but the advice I gave was not carried out even to the half. From the date of issuing the edict calling parliament in three years till now, the Privy Council in Peking, and the authorities in the provinces have smothered the popular feelings and repressed the opinion of the literati in every direction. They have injured industries and worked mischief in state affairs (army and navy.) Their autocratic behaviour has become worse than formerly, and they have in every respect violated the principle of constitutionalism. The cabinet and provincial authorities are all acting for the emperor, and should therefore co-operate with the nation, but the people's wishes regarding control of mines and railways, are not regarded in the least. The appeal to protect the country is without effect. The prayer for an immediate

## ◎張謇覆袁世凱電文（九月二十九日發）

北京內閣袁總理鑒。本月二十六日報載二十三日諭旨。張謇派爲江蘇宣慰使<sup>1</sup>。二十八日奉<sup>2</sup>儉電<sup>3</sup>。簡謇爲農工商大臣。無任惶悚<sup>4</sup>。自庚子禍作。迄於事定。前後賠款。幾及千兆。海內沸騰。怨歎雷動。謇時奔走江鄂。條陳利害<sup>7</sup>。須亟改革政體。未獲采陳<sup>8</sup>。乃專意於實業教育二事。迭有陳說。十不行者五六。自光緒立憲之詔下。三年以來。內而樞密。外而疆吏。凡所爲違拂輿情<sup>9</sup>。摧抑士論<sup>10</sup>。剝害實業。損失國防之事<sup>11</sup>。專制且視前益劇<sup>12</sup>。無一不與立憲之主旨相反。樞密疆吏皆政府而代表朝廷者也。人

1. 宣慰使. An ancient office revived during revolution 1911. 2. 奉電簡. Chien, because appointed by Yuan Shih-K'ai and not by monarch. 3. 儉艷. Cyphers used in telegraph code to indicate days of month. 4. 無任. Exceedingly. 5. 自……作……定. From the time of the outbreak until (迄於) its settlement. 6. 幾及. Almost reached the sum of. 7. 條陳. Usually a noun, here a verb. To state one by one, object understood. 8. 采陳. To take what is said and lay it before the throne. 9. 輿情. Popular feeling. 10. 摧抑. Ts'ui, to break. Yi to repress, put down one in the act of getting up. 11. 國防. State interests, army, navy, sovereignty. 12. 且. Placed at the end in imitation of ancient style.

summoning of Parliament is fruitless; and even the cry for the relief of famine and distress is in vain. I often feel ashamed at my being spokesman; my eyes stand out with compunction and my tongue refuses to speak as I listen to the reproaches of the people without being able to give satisfactory explanations of this state of things. Though I daily say that the prosperity of the kingdom lies in winning the people's heart, this can only be done by the granting of a constitution. To make this known to the viceroys and governors and spread it out before the eyes of the cabinet brings no relief. I see no hope that my advice will be followed, but still I go on raising my cry without ceasing. I am undone! This year the cabinet has been created. Prince Ching has been appointed Prime Minister, and the plans for railway construction have been made public. These things happened just at the time when I was delegated by my constituency to go to Peking, and seeing that the condition of the government was more retrograde than before, I made my last loyal appeal, saying that industries must be pushed forward, the defences of the country must be maintained, and the popular will must not be trampled upon, since the more it was flouted the more fierce it would become: that the discussion of the literati must not be spurned, for the more it was spurned the more acute would be the crisis. Once and again I spoke and kept nothing back. Further I warned them that the creation of a bogus constitution would produce the true revolutionist. When the trouble arose in Szechwan and Chao Erh-feng acted most violently, I again wired to Tuan Fang and informed Jui Cheng that the important thing in ruling was mutual confidence, and in the administration of affairs a contented people. When the trouble in Hupeh broke out I went to Nanking and told Tieh Liang and Chang Jenchen that this trouble could only be straightened out by the application of fundamental principles of government. "Iron" assented but Chang failed to grasp my idea. In less than a month twelve or thirteen provinces caught the spirit, and the hearts of the

民求護礦權路權無效。求保國體無效。求速開國會無效。甚至求救災患亦無效。害在江蘇。輒忝代表。瞠目橋舌。爲社會詬責。無可解免。雖日持國運。非收拾人心。無可挽回。人心非實行憲法。無可收拾之說。達之疆吏。而陳之樞密者。無濟也。諫行言聽之無期。而猶大聲疾呼之不已。誠愚且妄。今年內閣成立。親貴充任總理。鐵道國有之政策發表。適審由社會公推入都。晤閣部臣時。復進最後之忠告。謂實業須扶。國防須重。輿情非可迫壓。愈壓則反激愈烈。士論非可摧殘。愈摧則憤變愈捷。一再披瀝。不留餘蓄。并以假立憲者真革命之說。傲之。而川省之事已起。趙爾豐之焰頓橫。審復電端方。告瑞激。爲進治本須疏通。治標須撫慰之策。而鄂難作矣。至江寧。且爲鐵良張人駿言。鄂難須從政治根本解釋。鐵

1. 甚至=甚而至於。 2. 輒 (Often, constantly). 3. 忝 To be. 4. 瞠目持. To keep to a subject every day. 5. 諫行言聽 A quotation from Mencius. 6. 而猶 But still I go on with, &c. 7. 親貴 Prince Ching; though the words only mean one of the imperial family. 8. 發表 With 時 understood, omitted here as it comes a little later. 9. 晤 To interview. 10. 閣部 Privy Council and the Board of Communications. 11. 披瀝 P'i, cut the intestines. Li, to speak till the blood comes. 12. 餘蓄 Anything left unspoken. 13. 以.....傲之 Note the construction. Ching, is the main verb. 14. 焰 violent. 15. 頓橫 Suddenly to manifest. 16. 進.....策 Chin, the predicate and tze the object. 17. 而 Disjunctive. 18. 至 i.e. Chang's arrival at Nanking. 19. 且爲 Ch'ieh and: wei a preposition (to) governed by 言.

people were quite estranged. Thus the state of the country is manifest. When I went about preaching, until I was hoarse, I had no other intention but to get a constitution on the lines of that of Japan. We dared not hope for the Germanic much less the British. But now that civil war has come and the country is disorganised, we look round, and, probing the people's mind, learn that nothing less than a republic will bring peace. This is the vital factor. If when the Lanchow troops demanded a parliament, or if when the cabinet was established an edict had been issued clearly granting the popular demands, we should not have come to the present distress. To-day it is too late.

Moreover after the self-accusing rescript had come forth, we have in the first place, seen Yin Chang and his troops not only engaged in conflict but committing rape, burning the dwellings, capturing and destroying tens of thousands of the inhabitants: and in the second have seen Chang Hsun's troops in Nanking who, after shutting the gates of the city, in cold blood, raped the women, massacred five or six hundred innocent people, and, most execrable of all, hunted and slew indiscriminately, all, whether of the student class or not, who had no queues, or who had white bands round their caps, or white thread, etc., etc., and also students in foreign trousers. Foreigners expressed their horror, and commented strongly in newspapers on the inhuman methods of Yin Chang, who acted contrary to the principles of humanity. It is needless to quote what the native papers said.

Therefore what comforts have I to offer: what consolation can I preach? But if I were to comfort them and assuage the present distress, then I would be using the teaching of the sages on the loss of kingdom, etc., to deceive the people: and they would have no confidence.

Would it not be better if I once more tendered my last loyal advice that the best way now is to grant a republic and thus

猶唯唯。而張不省。曾未彌月。響應已十二三省。人心決去。大事可知。方謇流轉江海。曉音堵口之時。我之立憲。但求如日本耳。不敢望德。尤不敢望英。今則兵禍已開。郡縣瓦解。環觀世界。默察人心。舍共和無可爲和平之結果者。趨勢然也。假使灤州兵士陳請條件。沛然明發之諭旨。在要求國會之日。或內閣成立之時。容不致有今日之禍。今無及矣。且罪己之詔方下。而廕昌漢口兵隊。於交綏之外。奸淫焚掠。屠戮居民數萬于前。張勳江寧駐兵。不在戰期。閉城淫掠。屠戮五六百人于後。其最慘者。凡無辦白帽結白辦綫呢布褂褲之學生及非學生。無不一律搜殺。外人觀戰之訾論。譯登報紙。無不痛恨廕張之野蠻殘酷。滅絕人道。中國報紙更無論已。尙

1. 曾未彌月 Less than a month, mi=full. 2. 響應 One province echoing and responding to the other. 3. 方=When. 4. 今則 But now, in contrast to former possibilities. 5. 瓦解 A phrase corresponding to fall like a pack of cards. 6. 趨勢然也 The force of circumstances. 7. 沛然明發 The clear and explicit edict issued in response to the Lanchow army. 8. 在要求 Tsai, adv. at the time when (the country) was clamouring &c. 9. 容=Perhaps: most likely. 10. 于前; 于後: These phrases are mutually dependent. The one must have the other. Yü chien, refers to Yin Chang, and Yü hou, to Nanking affairs. 11. 搜殺 Sou, to hunt and ferret out.



soothe the spirits of the dead and bring peace to those afflicted by the war, and thus preserve the royal house in a measure on the foundation of the people's love: and so avoid a repetition of the planting of the seeds of revolution in the people's hearts? If an edict be issued to this effect then indeed would I gladly become the ambassador of comfort to this afflicted people. But to-day I have not the wherewithal to offer effectual comfort, I therefore cannot accept the position. If the government is not reformed, the covenant between prince and people is dissolved. How can industries flourish? Therefore I must also decline the post of minister of agriculture with thanks.

CH'EN.—The 30th day.

有何情可慰。尙有何詞可宣。使猶可以宣慰釋之。則  
 聖賢亡國敗家之誠。盡屬欺人。史氏覆宗絕祀之紀。  
 不足爲鑒矣。無已。再進終後之忠告。與其殄生靈以  
 鋒鏑交爭之慘。毋寧納民族於共和主義之中。必如  
 是。乃稍爲皇室留百世禋祀之愛根。乃不爲人民留  
 二次革命之種子。如翻然降諭許認共和。使謇憑藉  
 有詞。庶可竭誠宣慰。所有今日宣慰使之職。無效可  
 希。不敢承命。至於政體未改。大信已漓。人民託庇無  
 方。實業何從興起。農工商大臣之命。并不敢拜。謇豔

1. 釋之 To clear. 2. 聖賢.....爲鑒=聯句 Co-ordinate sentences. 3. 覆宗絕祀 i.e. The overthrow of a dynasty and the ancestral altars. 4. 矣 ending the conditional sentence beginning with 使: it also shows a perfect tense. 5. 無已 Note the use of these words in beginning a sentence. "Further," not only thus: I have more to say. 6. 再進 Again I present my last loyal appeal:—與其 introduces the contents of the appeal, the phrase invariably implies a comparison, and is construed with 毋寧. 7. 共和 An old term, but with an enlarged meaning. 8. 翻然 The idea is that the Regent is stirred and moved to respond to this appeal. 9. 庶=方. 10. 大信 The concordat between ruler and people. 11. 并不敢拜 I decline with thanks. An official offers thanks 拜 for an appointment.

**Documentary, 1.**

**A MEMORIAL FROM THE BOARD OF CIVIL OFFICE**

A memorial presented to Her Majesty the Empress Dowager and His Majesty the Emperor from the Board of Civil Office.

We, the Board of Civil Office, reverently memorialize the Throne in the matter of obeying the Decree which commanded us through the Grand Secretariat, to investigate and deliberate on the matter of "The memorial of Hsu Shih-ch'ang, the Governor General of the three Manchurian Provinces, in the matter of recommending the helpers of the Red Cross Society for reward, according to the services rendered, which was approved by the Throne, on the twenty-sixth of the twelfth moon, in the thirty-third year of Kuang Hsü, and the Board of Civil Office was instructed to investigate and deliberate on this matter and then report again to the Throne. Be it carried out respectfully!"

Having received this command, we examined the memorial of the said Hsu Shih-ch'ang, which stated that some time previously, Lu Hai-huan, the Commissioner for Treaty Revision, had memorialized the Throne on the efforts of the Red Cross Society, Shanghai, and asked that the names of the officers of the said Society be registered in the Board of Civil Office, etc. This memorial was approved by the Throne at that time. Hsu Shih-ch'ang was ordered, by imperial command, to carefully investigate this matter and then report. Accordingly I (Hsu Shih-ch'ang) find that the Red Cross Society is a new institution in China, and there is no precedent case to which one may refer for guidance. But on account of the Russo-Japanese conflict, when the three Eastern Provinces were

吏部謹

(奏摺公文)

奏爲遵

旨核議具奏事。<sup>1</sup>內閣鈔出東三省總督徐世昌奏。爲

查明紅十字會保案分別開單請獎一摺。於光

緒三十三年十二月二十六日奉

硃批該部議奏單片圖說併發欽此。<sup>4</sup>欽遵抄出到部。<sup>7</sup>

查原奏內稱。前經商約大臣呂海寰等會奏上

海創設紅十字會情形。並請將在事出力員紳<sup>11</sup>咨部立案等因奉<sup>13</sup>旨著徐世昌查明具奏欽此。查中國紅十字會事屬<sup>16</sup>創舉。本無成案可援。惟因日俄宣戰。東三省地<sup>18</sup>

方驟遭兵燹。道路梗塞。居民驚擾。該大臣等仰

體

1. 內閣 The privy Council. 2. 鈔出 Sent a copy i.e. The original was sent to the Council and a copy to the Board. 3. 分別開單 Fen pieh refers to the distinctive qualifications. 4. 硃批 Sanctioned by the vermillion pencil = 旨. If the memorial is long a separate order 旨 would be issued. 5. 欽此, 欽遵 Both are technical terms. The Chin (tz'u) is a verb. The Ch'in in Chin tsun may be taken as an adverb: reverently obey this. 6. 抄 Same as 鈔. 7. 到 i.e. The imperial command. 8. 稱 "Says" 9. 呂海寰 The Treaty Commissioner in Shanghai 1902-1906. 10. 在事 i.e. Red Cross society 11. 員紳 Yuan, implies official status: not so Shen. 12. 立案 Acquaint the board 案 the matter is before us. 13. 等因 Finishes the clause beginning with 前經. 14. 著 To command. 15. 查明 To examine carefully the recommendations of Lü. 16. 事屬創舉 Chuang implies established for the first time. 17. 本無成案可援 There is precedent to guide us. 18. 宣戰 To declare war.

badly devastated by warfare, and the roads were blockaded and dangerous, and the people pitilessly wounded and harassed, the said Commissioner, mindful of the benevolent intentions of the government, established this Society, through the united help of his officers and the gentry of various nations, and made regulations and rules for the same, so that there were Directors, Committees, and helpers, all of whom took up their duties voluntarily. They were all very active and sincere whenever need arose, either in conveying sufferers out of danger, or, in helping them to a livelihood and the revival of their business. They displayed endurance, perseverance and patience throughout. In the memorial of the said Commissioner, it has been said, that they encountered many dangers and difficulties at the front, in the midst of armies, and in troubles between Foreigners and Chinese. This I find is all true. I also find that all who were reported to have taken part in this Society, both Chinese and Foreigners, who were directed and organized by the said Commissioner and his committee, are the very persons concerned, and should each be rewarded according to merit. In the list there are several persons of the neutral powers in the same service at the same time, and in as much as these have already been recommended by the Viceroy Yuan Shih-k'ai, Chihli, the said several persons should be omitted from this; but the rest should be rewarded according to the classified list of special and ordinary merit prepared by the said Commissioner and his Committee. The said Commissioner also told us, lately, that the officials and gentry who founded the Fengtien Red Cross Society and collected a large sum, should be considered and rewarded at the same time, etc. I have investigated this also, and confirm the report; and they too should be rewarded. I, therefore, humbly beg Your Majesty to grant this request and to reward them in order to encourage others, etc."

朝廷德意。擬定章程。聯合各國官紳。督率倡辦。總董員紳以  
及在事各員。均各任事實心。赴機迅捷。或保護出險。或  
資送復業。卒能堅忍耐勞。原奏所稱兼有軍營前敵中  
外交涉之成勞。尙屬實在情形。惟當時中西在事各員。  
皆由該大臣等督率倡辦。既據奏陳。均係在事出力。自  
應擇尤保獎。但內有中立一役出力人員。係屬同時同  
事。已由直隸督臣袁世凱奏保在前。故此次量從刪減。  
以昭核實。其餘仍按照該大臣等所開分別異常尋常  
給獎。又據該大臣咨稱奉省官紳會同辦理紅十字會。  
及勸募鉅款出力各員。查明一併彙獎等因。經臣嚴核  
無異。自應一體獎敘。合無仰懇

天恩。俯准照擬給獎以勵勤勞等語。並據外務部將商約  
大臣呂海寰等奏創設紅十字會情形。並請立案原

1. 赴……捷 They took advantage, without delay, of every opportunity.  
2. 資……業 Either compensate him for his removal or restore him to  
office. 3. 卒 Finally. In the end. 4. 前敵 In the fighting zone. 5. 尤  
The best: a very unusual meaning. In this sense it is first found in the  
phrase 殊尤 on the grave stone of 秦始皇. 6. 中立 Neutral power. 7.  
一役 That service. 8. 次 This time. 9. 從=照. 10. 以昭核實 So as  
to make it consonant with justice: facts. 11. 彙=捐. 12. 俯准 This may  
be used by all. 13. 外務部 The Foreign Office. Now=外部.

We also received a communication from the Board of Foreign Affairs, bringing up the documents and memorials of the establishment of the Red Cross Society by the Commissioner for Treaty Revision, Lu Hai-huan and his colleagues, with the request that the name of this Society be registered by the Board.

Then in the second moon of this year, the Governor General of the three Eastern Provinces sent us a list of the status and rank of those officers of this Society who have been recommended; we therefore forwarded the names of those whose ranks were purchased to the Board of Finance, and of those who had degrees to the Board of Ceremonies: for investigation. Now, having received all the replies and the true facts of the case, and considering that the Red Cross Society is a new establishment, as reported by the said Governor General, and that there was no precedent to guide, and that those who took part in the said Society encountered many dangers and difficulties at the front, in the midst of armies, and in the trouble between Chinese and Foreigners, we think it is right to reward them with military ranks. Besides those who are recommended to get medals, which should be awarded by the Board of Foreign Affairs, besides 屈永秋 who is recommended to be registered in the office of the Grand Council as an expectant Taotai; besides 馮恩崐, 盛沅, 施聯元 three officers, who are recommended to restoration of rank, and have already been reported by us to Your Majesty for consideration, and besides the military officers who should be reported by the War Office, we now take the Chihli expectant Prefect 史善詒 and those in the same category, one hundred and thirty-one names in all, and specify those who ought, or ought not, to be rewarded, and we have further prepared a list which we respectfully present to Your Majesty for confirmation. Besides these, there are ten officers, 李恆春 and others, who have not given their status

奏鈔錄移咨核辦等因。嗣於本年二月間。據東三省總督將案內列保各員履歷造冊咨送到部。當將捐納各員及附生入學原案分查度支部禮部各去後。茲准先後片覆前來。臣等查紅十字會之設。既經該督奏稱事屬創舉。本無成案可援。在事員紳兼有軍營前敵中外交涉之成勞。自應按照軍營勞績分別核議。除請佩戴勳章各員。應由外務部辦理。請

交軍機處存記之補用道屈永秋。並保請開復之馮恩崐盛<sup>10</sup>沅施聯元等三員。業經臣部聲明請

旨欽遵。暨武職應由陸軍部議奏外。謹將單開之直隸候補知府史善貽等一百三十一員。按照定章分別准駁。另繕清單。恭呈

1. 移咨 A despatch between equals. 2. 分查 Examined in more than one office. i.e. In the Li pu for the 附生 and in the Tu-chih-pu for 捐納人員. 3. 片覆 Reply. 4. 勳章 A decoration. 5. 軍機處 Cabinet. 6. 存記 To keep on record for reference. 7. 屈永秋 Name of an office. 8. 開復 To restore to office. 9. 馮恩崐 Name. 10. 盛沅 Name. 11. 施聯元 Name. 12. 武職 Military officials. 13. 史善貽 Name. 14. 准駁 Sanctioned : unsanctioned.



and ranks, we, therefore, should wait until this list comes. Moreover from the original list 唐庚 being the son of the Vice-President of this Board 唐景崇, and 唐運漢 being his nephew, should be withdrawn to obviate their obtaining promotion in this way, contrary to rules and rites. Consequently we have not put down their names and ranks in this memorial.

This is the result of our investigation and deliberation, done in obedience to the edict, and we reverently present this memorial to Her Majesty the Empress Dowager, and His Majesty the Emperor.

We have carefully prepared this list of names of the officers and gentry of the Red Cross Society, who are classified and recommended by us for proper reward. This we also reverently present to His Majesty for confirmation. The list of names is as follows:—

Kuan Ho, who holds a purchased title of sub-Magistrate, has been recommended to be an expectant sub-magistrate as a reward.

On investigation we find that this person is worthy to get such reward; but the reply received from the Board of Finance, states that there is no such name in the register of ranks of the said Board. He, therefore, should send his purchased certificate to this Board, for examination. Then this reward will be given to him if there be no objection found.

An Official Memorandum from Hsu the Governor General of the Manchurian Provinces and Tang the Governor of Fengtien.

The reason for the issue of this memorandum is the receipt by us of a communication from the Board of Civil Office stating “ the said memorial and list, which the Board of Civil Office sent in, in the matter of rewarding the helpers of the Red Cross Society on the recommendation of Hsu, the Governor

御覽<sup>1</sup>。此外尙有未經造送履歷之李恆春等十員。應俟飭催到日。再行核議。再請獎單內主事唐庚係<sup>4</sup>臣部左侍郎唐景崇之子。揀選舉人唐運漢係唐景崇之胞姪。例應迴避。是以未經列銜。合併陳明。所有<sup>臣</sup>等遵議緣由。恭摺具陳。伏乞

皇太后  
皇上聖鑒謹  
奏。

謹將上海創設紅十字會案內出力員紳。按照軍功異  
常及各項尋常勞績定章。分別准駁。繕具清單。恭呈

御覽。

東三省  
總督  
徐唐

爲

札飭<sup>11</sup>事案准<sup>12</sup>

1. 御覽 Imperial inspection. 2. 李恆春 Name. 3. 主事 A minor secretary. 4. 唐庚 Name. 5. 左侍郎 One of the principal secretaries of a Board. 6. 唐景崇 Name. 7. 揀選 An old method of selection by a Board. 8. 唐運漢 Name. 9. 東三省 The three provinces of 奉天, 吉林, 黑龍江, Manchuria. 10. 巡撫 The official name of a governor. He can be so addressed by the government but not by the people. 11. 札飭 Provincial command to lower officials. 12. 案准 On record and sanctioned.

General of the Manchurian Provinces, was approved by the Throne on the thirteenth of the fifth moon in the thirty-fourth year of Kuang Hsü, saying 'it should be carried out according to the finding of the said Board;' so that we (the Board of Civil Office) send you (Hsu) the original memorial list and the method of acting; and you should also order those who have been recommended, to pay their fees according to the (standing) rule, and when the money has been remitted to the Board, we will distribute the certificates to them, etc."

Having received this document, we have to print the original memorial list, as well as this memorial, to send to each person recommended, who on receiving it should immediately send up his purchased certificate to the Board of Civil Office, for investigation.

Attached to this will be found the original memorial and list.

The above memorial is sent to Kuan Ho, who holds the purchase rank of sub-magistrate.

吏部咨開<sup>1</sup>。所有<sup>2</sup>遵議<sup>3</sup>東三省總督徐奏保<sup>4</sup>紅十字會案內出力各員獎敘<sup>6</sup>一摺<sup>7</sup>清單<sup>8</sup>一件。於光緒三十四年五月十三日具奏<sup>9</sup>。

奉

旨依議欽此<sup>10</sup>。相應刷印原奏清單<sup>11</sup>。移咨貴督<sup>12</sup>查照<sup>13</sup>。並飭令列保各員。照章呈繳公費<sup>13</sup>彙解<sup>14</sup>送部<sup>15</sup>。以便發給執照可也。計原奏一份<sup>16</sup>等因<sup>15</sup>。准此<sup>17</sup>。除分行外<sup>16</sup>。合行刷印原奏<sup>18</sup>並單<sup>19</sup>。札到該員<sup>17</sup>。即便遵照作速將原捐執照送<sup>18</sup>部核辦<sup>20</sup>。此札<sup>21</sup>。

計黏刷印原奏并單一分<sup>21</sup>

右札縣丞職銜管

鶴

准此

光緒三十四年

六月

日

1. 咨開 An order by the Boards to provincial authorities. Kai, refers to the items. Tzu used by equals. 2. 所有 That discussed and authorized by us in the matter of the memorial. 3. 遵議 Tsun refers to obedience to the imperial order to consider the matter. 4. 保 To recommend to the throne. 5. 案內 The contents of the memorial on record. 6. 獎敘 To determine the rewards. 7. 一摺 The memorial script. The 一 indicates that one, and must not be taken as part of the script. 8. 清單=A supplementary list. The Ching implies a full and complete statement. 9. 具奏 To memorialize the throne, Chü refers to the preparation of the memorial. 10. 相應 I ought to respond. Hsiang indicates a duty. 11. 原 The memorial sent by the Li pu. 12. 查照 To receive. Chao implies that it must be done as ordered. 13. 彙 To collect the various sums of money. 14. 以=可以. 再 Could be used. 15. 等因 Indicates the viceroy's own words: the quotation from the Li pu ends with i fen. 16. 分行 To inform each expectant. 17. 該 Used only by superior of inferiors in office. 18. 卽 On the spot. There and then. Different from 以便 above, where a subordinate could not say that his superior would respond at once. 19. 原捐 Refers to former honours. 20. 計黏 To append enclosures and despatches. 21. 一分 Note this. It implies there is more than one thing included. 22. 縣丞 Assistant district magistrate. 23. 職銜 Real and brevet rank.

**Documentary, 2.**

**LICENSES TO BROKERS**

A Document from the Board of Civil Office to the Kiangsu Provincial authorities in the matter of issuing Licenses to Brokers.

We, the Board of Civil Office, in the matter of issuing licenses to Brokers, issue the following document. Having received a despatch from the Administrative Department dealing with Kiangnan Affairs, stating that they had received a communication from the Governor of Kiangsu, requesting them to forward his dispatch to the Board, in the matter of asking the Board to issue Brokers' licenses, we have accordingly memorialized the Throne on this following the precedents of Hupeh and Kiangsi in issuing Brokers licenses stamped by the Board, and allowing persons, who have the degree of B.A., or purchased B.A., or any other rank, to buy these licenses. This memorial was approved by the Throne on the 27th day of the sixth moon of the second year of Tung Chih. We, therefore, have the right by these instructions to issue and distribute the said licenses; and append regulations to prevent the sub-Prefects and Magistrates from selling out such licenses too freely, and to forbid swindlers from squeezing the merchants when buying these licenses. Should any sub-Prefects or Magistrates still secretly sell these licenses, the Governors or Governor Generals are authorised to impeach without fail the guilty ones immediately. All should obey this act, no one should break it. These are our instructions.

戶部頒發江蘇省牙帖

戶部爲頒發牙帖事。江南司案呈。准江蘇巡撫咨。勸商捐輸牙帖。請由部頒發等因。本部援照湖北江西章程。據咨奏明頒發該省。加用印信。勸商捐輸承領。並准生監職銜人等一體捐充。以廣招徠。一摺。同治二年六月二十七日奉

旨知道了。欽此。欽遵到部。爲此合行頒給牙帖。並列條款。以免州縣濫給牙帖之事。而地方光棍亦無持帖任意勒索之弊。倘州縣仍有私行濫給牙帖。著該督撫大臣卽行指名參辦。各宜格遵。毋得違犯。致干查究。須至帖者。

計開

一各衙門陋規。盡行裁革。算入正款。卽與額徵正項無殊。所有該商人捐輸銀兩。自應按照上中下三則核實徵收。如有徵多報少。及以上行爲中行。中行爲下行。朦混造報者。查明參處。並令各商將某爲上

## REGULATIONS

1. Every illicit custom in any Yamen should be done away with and the revenue raised by selling these licenses shall be regarded as all other regular revenues and put into the regular yearly budget. The Brokers shall be classified into three grades i.e., first, second, and third grades, and shall buy their licenses according to their grades. If it be found out that the reported sum is less than what has been levied and that the said broker of the second grade is really of the first grade, or, third grade is really of the second grade the officers in charge of this affair are liable to be impeached and punished. Brokers have to report their own proper grades to the said Governor, who shall clearly make a list and send it to the Board for future reference.
2. The funds raised from the brokers, who have striven to show loyalty to the country, shall be appropriated for the pay, and rations of the troops, therefore, the old customs in every Yamen shall be abrogated. Should any officers or servants of the administration demand any extra money from the brokers, the brokers are ordered to accuse them, and the guilty ones shall be severely punished.
3. The grades of licenses in Shanghai shall be as fixed by the said Governor. First grade A. Tls. 500.00. Second grade B. Tls. 300.00. Third grade Tls. 150.00, other grades, Tls. 50.00. The grades of licenses in the districts of Huating and some other big trading towns such as Chiang-Tu, Tai-Chow, Jiu-Kao, and some small places near Shanghai shall be, first grade A. Tls. 200.00, B. Tls. 150.00, second grade Tls. 100.00, third grade Tls. 50.00. These fixed amounts of money for each grade shall be levied as a rule forever. If any broker wants to subscribe

行。某爲中行。某爲下行。據實呈報。<sup>1</sup>卽由該撫分晰名目。另造確實清冊送部立案。以備鈎稽。<sup>2</sup>

一各行商人捐領新帖。係爲軍營兵餉缺乏急公報効之需。准許其從前各衙門陋規一概刪除。如有不肖官吏及承辦局員。復向該商賈人等需索使費。許該商人等首告。從嚴參處。

一各行領帖繳捐。已據該撫酌定江蘇上海地方。上等捐銀五百兩。二等捐銀三百兩。三等捐銀一百五十兩。下等捐銀五十兩。其新復之華亭等廳縣及生意較旺之江都泰州如皋並上海偏僻地方。上等捐銀二百兩。二等捐銀一百五十兩。三等捐銀一百兩。下等捐銀五十兩。應令永爲定額以裕經費。如踴躍輸將。捐資多於額數者。分別請獎。並令各商於捐輸正項外。每張加捐銀一錢以充帖本。

一江蘇省召商捐領牙帖。該商人等持帖赴州縣衙門報明捐充緣由。該州縣官不得留難。卽令速赴集鎮開張。如該牙戶不在帖示地方。



more than he is legally entitled to pay, he shall be rewarded accordingly. Every broker besides paying the license fee is required to pay ten cents for the schedule.

4. The broker who has obtained his license should show it to the sub-Prefect or Magistrate of the district where he intends to open his broking business, and the sub-Prefect or Magistrate should not delay him. If the broker opens his business in another than the place specified the broker shall be fined as a broker who has no license.
5. By the old regulation the brokers were limited and could not exceed a certain number. But hereafter any rich people, or any man who has the degree of B.A., either by purchase or by examination, or any man who has got a title or rank may be a broker, provided he can get security from his neighbours and guild. These new businesses shall not be opened clandestinely. The new business quarter, where the business is needed, is entitled to apply for a broker, and the officer of that place should investigate the matter first, and afterwards report to his superior, who shall grant the license. If the officer has been bribed and does not report he shall be impeached and punished.
6. If the broker dies and his son or grandson wishes to succeed his father or grandfather in the business, he shall get another license for half price, provided he petition the authorities and bring his father's licenses to the Army Department, or to the Governor, to be exchanged for a new one. If he be not a son or grandson of the deceased broker, he shall not apply for a half price license, but for a regular license. Should any one falsely assume another's name, in succeeding to a dead man's business, he shall be punished as an unlicensed broker, when he is found out.

而私在別處開張。與原報地方不合者。照私充律問擬。

一向例牙行著有定額。本不得於額外增添。現在擬令殷實良民及生監職銜人等。取具隣佑同行互保。各結均准充補。總不得私自增添。其有新開集場。必應設立牙行者。亦准呈報開設。由地方官確查詳報核給。如地方官朦混不報。並侵蝕稅銀等弊。分別參處。

一原領牙帖商人。物故如有伊之兄弟子孫。仍願承充者。許持原帖赴軍營或督撫衙門呈明。捐換部帖。所捐之項。卽照新定章程數目減半輸納。以示體卹。如非嫡親兄弟子孫。不准更換。祇准捐充。如有冒名頂充者。照私充律治罪。

一原領牙帖商人。物故不報。伊之子嗣兄弟。仍持原帖承充牙行者。經人告發。官令退帖。治以隱飾之罪。另召新商捐充。

一諸物牙行人等。評估物價。或以貴爲賤。以賤爲貴。令價不平。及斛斗秤尺砵碼。不由官司較勘印烙。任意私造增減。專取其利。以致兩不

7. When a licensed broker dies, and his son or brother assumes his father or brother's name in succeeding to the business, and does not notify the authorities, his right of being a broker shall be forfeited and a new licensee shall succeed to the vacancy when the delinquency has been found out.
8. Any broker who is accused by merchants of being unjust in the settlement of prices of the goods, which are bartered, or, using unlawful and unstamped measures, such as the bushel and weights, or for unlawfully forcing people to negotiate business at his particular place, shall be punished by the law dealing with monopoly.
9. The broker should let the merchant and the buyer examine the goods, and settle their bargains and payment, themselves: and the broker take only his commissions. If it has been found that the broker has been squeezing and deceiving, and preventing the parties from settling the price personally: and further if the broker has grabbed other kinds of business, he shall be subjected to the punishment prescribed by the law of monopoly.
10. If the broker has illicitly made stringent rules, or put prices of goods up, and thereby defrauded the market, his license shall be forfeited. If he owes his customers money, he shall pay them by a fixed date, otherwise there shall be a severe punishment. Further if he employs a substitute to open a business, and gets control of trade in the market by reason of his influence, with no other end but that of illicit profit, he shall be severely punished.
11. If any broker is unable to carry on his business by reason of want of capital, he should report the case to his local officer, and return his license to the Governor, who should clip off its corner and send it to the Board for annulment. If the said broker hides this fact, and

和同。並用強邀截客貨者。均許買賣之人控告。照把持行市例究治其罪。

一各行交易。聽買賣之人對面親勘貨物。講定價值。估辨銀色。行戶酌量收取用錢。如有從中侵吞欺飾。不令三面授受。及藉牙帖亂行攬握別樣貨物者。依把持行市例科罪。

一牙行有私立行規。高擡時價。擾累商民等弊。追帖治罪。拖欠客本者。勒限追比。如非選有抵業人戶。頂冒朋充。霸開總行。巧立集主包頭名色。誑騙客貨者。照例治罪。

一商人承領牙帖後。或因事故歇業及無力充當者。准赴該管官衙門呈繳廢帖。由該撫截角送部查銷。如該商隱匿不繳。通同舞弊。及倩人冒名頂替。希圖影射漁利者。照違制律科斷。

一律載諸色牙行。選有抵業人戶充當。應官給印信文簿。私充者杖六十。所得牙錢入官。官牙容隱者。笞五十。各革去。

does not report, thereby intending to cheat, and privily sell his license to others, who shall carry on the business in his name he shall be punished by the law of disobedience.

12. The broker shall use the stamped account books. Any broker who uses his own account book shall be beaten with sixty strokes and his commission shall be forfeited. If the inspector conceals the fact he shall be beaten with fifty strokes. Both of them shall be discharged.
13. Any broker who makes unfair prices on the merchandise sold in the market, shall be punished in proportion to the illegality of the price he makes. If it is less than one tael he shall be beaten twenty strokes with the bamboo. If his crime is the heaviest he shall be beaten one hundred strokes and be transported for three years and be classified as a thief, though without the stigma.
14. If any broker deals in such a way, as to corner the market and create a monopoly, and should the dealer work together with the broker with a view of selling goods of inferior quality for high prices, or, to buy other goods of superior quality at cheap prices, they shall be beaten eighty times with the rod. If any broker interferes in the transactions of tradesmen, and tries to get the business into his own hands by competing in business he should be beaten forty times with the bamboo, though he does not seem to transgress the law against monopoly. Moreover if his offence is more than that specified by the aforesaid punishment of eighty beatings with the rod or forty beatings with the bamboo, he shall be sentenced as a thief without the stigma on the face.
15. In any business quarter, any broker, or unscrupulous assistants, who forcibly collects merchandise from dealers, no matter whether he has obtained the goods or not, shall be sentenced to one month's

一定例。凡諸物牙行人評估物價。或以貴爲賤。以賤爲貴。令價不平者。計所增減之價。坐賍論。一兩以下答二十。罪止杖一百。徒三年。入己者准竊論免刺。

一定例。凡買賣諸物。兩不和同。而把持行市。專取其利。及販鬻之徒。通同牙行。共爲奸計。賣己之物以賤爲貴。買人之物以貴爲賤者。杖八十。若見人有所買賣。在旁混以己物高下比價。以相惑亂而取利者。雖情非把持。答四十。若已得利物。計賍重於杖八十。答四十者。准竊盜論。免刺。賍輕者。仍以本罪科斷。

一定例。各處客商輻輳去處。若牙行及無籍之徒。用強邀截客貨者。不論有無誑賒貨物。問罪俱枷號一月。如有誑賒貨物。仍追比完足。發落。若追比年久。無從賠還。累死客商者。發附近充軍。

一交易行使什物。務遵部頒鐵斛。以二斗五升爲一斛。斗以十升爲一斗。戥以部頒砝碼十分爲一錢。秤以十六兩爲一觔。尺以部頒弓口尺寸以十寸爲一尺。充行人戶。照式置備。赴州縣較勘驗確。於斗斛

cangue. If he has obtained possession of the goods the same shall be demanded back by the dealer. If the captured goods are not surrendered and the trouble last for years and the dealer has died in consequence the broker shall be sentenced to near banishment.

16. Exchange shops shall use weights and measures according to the standards kept in the Board. One *ho* shall be two bushels and five pints, one bushel shall contain ten pints. In silver scales the Board standards shall be used ten *fen* shall equal one *chien*. In large scales sixteen ounces shall make one catty. In measures of length the foot shall be the Board's standard of the mouth of the bow. Ten inches shall make one foot. All tradesmen shall make their measuring utensils according to these standards. These shall be viséd and stamped by the local authorities. The weight of the steelyard and scales shall be sent to the Yamen for approval, and to receive the official stamp and counter scales shall be viséd and stamped in the same way.

秤桿上官用烙印記。秤錘。牙人亦先鑄成某州縣較准字樣。同秤秤一齊送較。其戥尺秤砣碼。州縣較勘。各鑒記某州縣較准字樣。若有私造在市行使。及將官降之物作弊增減者。照例杖六十。工匠亦同罪。其在市行使斛斗秤尺雖平。而不經官司較勘印烙者。即係私造。照例答四十。

一今承充  
府州在縣

地方開設  
行牙戶一名

年

歲面

鬚每年辦納

牙稅銀兩

錢分

一行內交易

貨物每兩收賣主名下牙用銀

買主無用

右帖給

同治  
年

牙戶  
月  
日

執充

牙帖



Page. 1. 1. 頒發 To issue instructions: more general than 頒給 which looks more to the recipient. cp. 告發 for use of fa and 頒出. 2. 牙帖 License. Called Ya from their being a lot of them like a row of teeth. 3. 江南司 A department in the Board in Peking dealing with Kiangnan matters. 4. 案呈 To report to a superior. Implies pro forma. 5. 准=收. 6. 加用印信 Stamped. 7. 以廣招徠 To get a larger number to come. 8. 一摺 Always a land mark in an involved sentence. This generally ends a clause. 9. 同治二年 As this is a date the name of the Sovereign is not taken into account for honour. 10. 知道了 (Quoted from the edict. 11. 光棍 Swindlers. Loafers about yamen. 12. 州縣 i.e. Magistrates. 13. 須至帖者 This is a phrase ending published documents to prevent any alteration by a writer. 14. 正款 The regular revenue. 15. 額徵 To levy a fixed sum. 16. 三則 Third class. 17. 造報 To make a report (To continue).

Page. 2. 1. 卽=卽刻. 2. 以備鈞稽 So as to have them for future reference. Kou chi to keep an account. 3. 上等 i.e. of the business people. 4. 新復 Newly recovered from the control of the Taipings. 5. 踴躍 Running to do so. Contributing joyfully and with alacrity. 6. 輸將 To contribute: pay in. 7. 分別請獎. 8. 集鎮 Chi a township less than a Chen. 9. 開張 To open a shop.

Page 3. 1. 私充律 To act illicitly. 2. 殷實 A man of substance. Wealthy. 3. 保結 A guarantee note. 4. 侵蝕 To eat up on the quiet, as ants do timber. 5. 分別 To discriminate and punish according to crime. 6. 物故 The death of the licensee: referring to the empty stall. 7. 子嗣 Son or adopted son, includes both. 8. 告發 Compound verb. Fa here not an auxiliary like in Pan fa; but contains the idea of impeachment.

Page 4. 1. 勒限追比 To fix a severe and short limit for surrender—else there will be severer (pi) measures. This is a technical phrase. 2. 頂冒 To trade in the name of another. 3. 朋充 A company trading in the name of one man. 4. 杖 A large bastinado. 5. 笞 A small bastinado.

Page. 5. 1. 坐贓論 There should be 以 before Too, to be quite grammatical. Lun: according to. 2. 入已者 What money he has appropriated. 3. 販鬻 Fan to buy in, Chu to sell. 4. 准竊論 To judge him as a thief. 5. 定例.....者 Note 者 in these clauses ends the compound subject. 6. 輻輳去處 Ch'ü ch'u=a place, in documentary only. Fu ts,ou many people coming and going, a classical term. 7. 發落 A legal phrase=To end the matter.



## PROCLAMATION ON LIBEL

I, Wu, Magistrate of Lung Nan Hsien, in the prefecture of Kanchow, having the brevet rank of subprefect, specially mentioned, and with ten good marks to my name, and recorded thirteen times for promotion, hereby issue this proclamation for the stern repression of crime.

According to the law all who clandestinely issue placards or books anonymously are subject to imprisonment pending the arrival of the provincial Judge's sanction for strangulation: even should it be proved that the statement be true the lampooner must not go scot-free. Those who see the libel should burn it: if they send it to the authorities, instead of destroying it, they will be punished with eighty blows of the bamboo. Moreover the law holds that those who have been libelled, even though the libel should be true, will not be punished; further if the libeller be taken in the act together with his manuscript the officials would award the captor ten taels reward.

Besides the foregoing, the law also commands that all busy-bodies entirely ignorant of affairs of government, who groundlessly fabricate nonsense, and, maliciously write or send lampoons without having their names attached should be strangled forthwith. People who know the slanderers, and do not give information to the official, will be punished with one hundred blows, and, banishment of three thousand li, but if they give notice they will be rewarded with official rank. Slaves who bring to light, the slander made by their masters against others would be set free. Further, the law says that any person or persons falsely inventing common slanders

## 告示

欽加同知銜<sup>1</sup>大計卓異特授贛州府龍南縣正堂加十級  
紀錄十二次。吳爲<sup>2</sup>

出示嚴禁事。查律載。凡投帖匿隱自己姓名文書。告言人  
罪者。絞<sup>3</sup>監候。雖實亦坐<sup>4</sup>。見者即便燒燬。若不燒燬。將送入  
官司者。杖八十。被告言者。雖言指實不坐。若干方投<sup>5</sup>時。能  
連人與文書捉獲者。官給銀一十兩充賞。又例載。凡兇毆  
之徒。不知國家事務。捏造悖謬言詞。投帖匿名揭帖者。將  
投帖之人擬絞立決。知而不首者杖一百流三千里。旁人  
出首者授以官職。奴僕出首者開戶<sup>8</sup>。捏造尋常謬妄言詞

1. 大計 A term descriptive of the periodical examination of officials. Generally once in three years. 2. 爲.....事 In the matter of. The object of the proclamation is generally contained between these two words. 3. 絞 To strangle by a cord. 4. 坐 To punish with a punishment corresponding to the crime, prosecute. 5. 投 To deliver, as a letter. 6. 揭帖 A compound noun—chieh implies a folded sheet. 7. 不首 Not to take a lead. 8. 開戶 To give freedom to slaves. There are men slaves, bondsmen from father to son.

which have no bearing upon the government will await the order for strangulation, &c.

Recently, I have heard of cases of backbiting in my district. It most surely arises from the depravity of the evil minded who are actuated by their jealousy of others and design in this way to supplant them. Finding that they have no chance to do mischief to others, in any other way, they resort to this shameful method. It seems to me that they must have done something wrong and been reproved by others for it. When they wish to argue the matter they are conscious of their own guilt and have no defence to make: they even fear to carry out their intention of sending a false report to the official lest he should not approve of it, and they in consequence be involved in trouble.

It is really demoralizing to the good morals of society and the good custom of the locality to incriminate others by writing or posting anonymously, defamatory placards. The law therefore is very severe in dealing with such cases. For the slanderer is very heinous naturally, and his malevolence may give trouble to others at any time.

Besides ordering the police to make strict inquiries regarding the whereabouts of the backbiters and to make certain capture of their person, I issue this to prohibit further doings of the kind. It behoves you people, of all classes, to know that you should be good and never resort to trick and machination whether they be of writing or posting up of libels. Should any of you, after the issue of this proclamation, persist in your wickedness, I must punish you according to the laws of the government when arrested, without showing any leniency. Let every one of you obey it implicitly and do not involve yourselves in trouble.

A Special Proclamation.

無關國家事務者。依律絞候各等語。茲本縣訪聞縣屬有匿名揭帖情事。凡此刁詐之徒。或因事本理曲。被人指斥。挾有微嫌。或因妒嫉其人。意圖陷害。無隙可乘。欲向理論。而憶及己非。難開愧口。而捏情投詞。又恐官司不准。以及審虛坐誣。是以作此鬼蜮伎倆。隱匿自己及詭寫他人姓名。投帖揭帖。希圖陰售其奸。陷人于罪。實爲風俗人心之害。故律例內以被告雖實不坐。編造之人雖實。分別擬以絞流。卽見者不燒燬而送官。亦杖。蓋緣其居心險惡。爲害叵測。律貴誅心。特嚴其罪。除飭差保嚴密訪拏。務獲究辦外。合行出示嚴禁。爲此示仰閭閻軍民人等知悉。爾等當爲仁人。毋得陰謀詭詐。編造布貼匿名等項揭帖。致干咎戾。自示之後。倘敢不遵。仍蹈前轍。一經獲案。本縣惟有按照律例究辦。斷不稍從寬貸。各宜凜遵。毋貽伊戚。特示。

實右 貼仰 某知 某處 悉

1. 挾有 Yu may be taken as an auxiliary. 2. 愧口 Kuei adjective.  
3. 投詞 To place a petition, possibly in the public box. 4. 鬼蜮 (clandestine) devilish tricks. uo, a water reptile supposed to be able to throw sand into the face of one. 5. 叵測 Hard to guess.

## **REPORT ON DISPOSAL OF TROOPS**

The Prefect of Kan-chow-fu, makes a report to the authorities.

Whereas on the 15th day of the intercalary fifth Moon, the twenty-first year of Kuang Hsu, I received a despatch from the Acting Provincial Judge Chiao, saying that on the 6th day of the fifth Moon of the twenty-first year of Kuang Hsu he had received a despatch from Governor Teh in reply to my petition. My original petition has been wholly copied and sent to the Provincial Judge with reply by the Governor and sent here: Whereas Ho Fong-kwen at the Peh Pu village of Hwei Chong in this prefecture has collected rowdies from the neighbouring districts, intending to create a disturbance, I, the said Fu, have already sent, in obedience to the orders of the Taotai, three companies of the first division of the Cheng Wu army to investigate the matter and act. But I have recently received another petition, one from Magistrate Hsiu of Ch'ang Ning-hsien, stating that there are bad characters gathering in that district from the vicinity with the purpose of rioting, and, that he is in want of troops to guard the place. I have sent therefore, after consultation with the Taotai, the whole first division of Cheng Wu to Ch'ang Ning-hsien to guard the district and arrest the rioters.

It is not deemed expedient to withdraw the three companies of troops sent to Peh Pu at this crisis. Besides submitting the matter to the various high authorities and writing to commander Chou to make arrangements to send

## 咨文

贛州府爲咨呈事。光緒二十一年閏五月十五日。奉

署臬憲繆 札開。光緒二十一年五月初六日。奉

巡撫部院德 批。該府稟 照札 鈹至 稟抄發等因。批司行府。奉

此。卑府查會昌縣白埠土匪何芳現糾合隣匪。欲圖滋事。經卑

府稟奉

巡道憲移調振武軍前營防勇三哨前往查辦。現據長甯縣首  
令稟報地方有隣匪勾結思逞。需勇防範。又經卑府稟商

1. 咨呈 This is a communication from a civil to a military —and therefore the courteous sign of equality, no control is implied. 2. 司 Treasurer, judge and education inspector and sometimes the salt commissioner are so named. 3. 查 Marks a new clause generally used resumptively q.d. We find, it appears. 4. 隣匪 Ruffians from neighbouring districts. 5. 稟奉 To report and receive instructions. 6. 首令 The premier Hsien. 7. 思逞 To meditate mischief.



troops to the said place and act in accordance with the exigencies of the circumstances, I beg to inform you too so that you may know the facts and act accordingly.

The above despatch is sent to the Brigadier General Hsing, commanding the whole Kang Tzu army of the Nan-an and Kanchow prefectures.

巡憲。將振武軍前營一律抽調<sup>1</sup>前往長甯防堵拿辦。其白埠查辦會匪。正在吃緊之時。未便空虛。自應遵批辦理。除稟報

各憲查核。暨移剛前營周管帶親自酌帶。哨勇馳往該縣相機辦

理外。合行咨呈。爲此咨呈

貴鎮。請煩查照施行。須至咨呈者。

右

咨

呈

統領剛<sup>3</sup>字全軍南贛鎮興

1. 抽調 Ch'ow, implies to draw away a part only. 2. 相機 (To act) according to circumstances. Hsiang is in the ch'ü sheng and means to see. 3. 剛字全軍 Kang the name of the division inscribed on banner and uniform.

## ON CLAN FEUDS

Chia, prefect of Kanchow with a brevet of the second class and being expectant Taotai, &c., hereby issues this proclamation for special information.

As there are fixed laws dealing with the murderous, and with people unlawfully arresting others and shutting them up or putting them to death, and privately disposing of the corpses; and the laws governing persons who assemble the clans for seizing prisoners from the custody of officials are very stringent, the people who set the law at naught by gathering the rabble to fight are extremely contemptuous of the law and therefore capital punishment should be meted out to their chieftains and ringleaders. The ordinance of the Government is also very stringent in dealing with the gentry, who act in connivance with them, or are unable to check the mob's internecine warfare.

Since the stringency of the statute is manifest how can the people expose themselves to make a trial (of its severity)! I hear of the fight of two clans, namely Liao and Chiang, in a certain village of the said city. It is reported that some people have been killed and that the corpses are not allowed to be taken away. When I was just about to go and make an investigation regarding this matter I received a petition from Ho Yi Hsing, magistrate of Hsing Koh Hsien.

The Magistrate states that Liao, suspecting Chiang to have stolen his cow, went to the latter's place to make enquiries. Upon this Chiang Yuen Tao and others killed Liao Chong Mu and secretly burned his body and refused to give it up. Moreover they arrested and shut up Liao Tsz Chang and others and refused to deliver them up at the request of the

欽加二品銜在任候補道大計卓異特授贛州府堂賈 爲  
 出示剴切曉諭事。照得殺人償命。國有常刑。匿屍抗驗。以及  
 捉人關禁。例禁極嚴。糾衆奪犯。尤爲法不容寬。至刁民聚衆  
 械鬪。更屬目無王法。胆玩已極。主謀首要並殺人各犯。固屬  
 罪干斬梟。而知情縱容及不能約束之族紳。均應連坐。例禁  
 兇暴。何等森嚴。豈可稍爲嘗試。本府訪聞該縣某鄉廖江兩  
 姓。各恃籍大。逞兇糾鬧。並有殺死人命。匿屍不交情事。正在  
 查辦間。即據興國縣知縣賀義行稟稱。廖姓被竊耕牛。疑係  
 江姓行竊。前往查起。廖昌梧即被江運桃等殺傷身死。匿屍  
 不交。並捉廖仔煒等關禁。派差押放。藐抗不遵。該縣前往查  
 驗拘兇。江姓復敢恃蠻抗匿。並將差獲之江運洲等奪走。廖  
 姓又以江姓並未交屍交兇。各抱不平。情勢洶洶。意圖械鬪。

1. 在任候補 During tenure of office he is also expectant Taotai.  
 2. 照得 Be it known: Whereas, introductory words in proclamations.  
 Not found in imperial decrees. 3. 主謀 Noun: Leader: chief. 4. 首要  
 Ringleader. 5. 嘗試 To brave: try: dare: defy. 6. 本府 "1" —  
 speaking to any one lower. 7. 殺死 Sha does not necessarily imply  
 death. 8. 即據……等情 This long piece includes the quotation from the  
 district magistrate's report. 9. 殺傷身死 Note the minute details of the  
 legal form.

yamen runners. When the magistrate himself went to the place for the purpose of investigating the case and arresting the murderer, Chiang had the temerity to oppose him, and forcibly to carry away Chiang Yuen Chow, &c., who had been taken prisoner by the yamen runners. Liao, feeling dissatisfied at the non-deliverance of the corpse and the murderer, is contemplating to fight with Chiang. At present soldiers have been sent to demand the surrender of the murderer, and if they still have the audacity to oppose the order of the authorities troops must be had to handle the matter.

When I read the report of the said magistrate I was greatly astonished at the temerity of Chiang, &c., not dreading the majesty of the law, and should have sent troops forthwith, but fearing there might be innocent people amongst them, and that no discrimination would be made between the good and bad, I will send deputies to the said place first to investigate. If Chiang will deliver the murderer and the corpse he might have a chance of lenient treatment. Besides sending my deputy to the rescue it is necessary to issue this proclamation.

It therefore behoves the two families Chiang and Liao, the gentry, the troops and the people of every class in Hsing Koh Hsien to understand that the government has proper laws for dealing with murderers, and that retaliation by instigating people to fight is to be punished as felony. Opposing the official and carrying away prisoners by force is extremely heinous and is a serious crime, which is not tolerated by the law of the land. You people of the Chiang family should immediately hand over the corpse and the murderer, with the people who shut up Chiang and seized the person away from the yamen runners, and by so doing, and after the report of the deputies, you may expect by such actions that you will have a commutation of penalty. Should you still dare to resist and disobey after the issue of this notice it will be evident that you are callous and incorrigible, and unworthy

現經會營前往查拏勒交。倘江姓仍敢抗匿<sup>1</sup>。即行稟請  
派兵查辦。稟請察核等情到府。據此。本府披閱之餘。不  
勝駭異。該江姓人等。似此愍不畏法。可惡已極。本應調  
營前往查辦。誠恐良莠不分。玉石俱焚。不無可憫。自應  
先行由 府遴<sup>5</sup>委幹員前往查辦。該江姓人如能悔罪  
交屍交兇。尚可網開一面。予以自新。除委員前往會辦  
外。合行出示曉諭。爲此示仰興國縣江廖兩姓族紳及  
軍民人等知悉。爾等須知殺人償命。自有國法。挾仇械  
鬪<sup>7</sup>。厥罪惟均。抗官奪犯。則又罪大惡極。法不容寬。爾江  
姓趕將屍兇並捉禁奪放之人。迅速按名<sup>8</sup>交出。聽候印<sup>9</sup>

1. 即行 adv. quickly. 2. 披閱之餘 Pi to turn over, as leaves. Yueh to examine into, Yü, the occasion, time. 3. 不勝 exceedingly: beyond all bounds. 4. 該 A useful word, the said—not classical. It is always used by one of another inferior: never of an equal or a superior. Said of things as well as persons. 5. 遴 Lin to choose, select. 6. 委 verb: to depute. 7. 厥罪惟均 From the Book of History. Chüeh pronominal adjective. 8. 按名 According to the list of names. 9. 印委 Two kinds of officers. Yin an official holding a seal. Wei one without. An official with a definite jurisdiction has a square seal otherwise an oblong shaped one, as held by a governor, taotai &c.

of mercy. Then I will send troops, after the delegates have sent me the report, to inflict severe punishment on you. Under such circumstances no discrimination will be made between the good and the bad, and all of you will have to suffer.

As to you people of Liao's family I have to say that laws governing fighting of one clan with the other are very severe therefore you should under no circumstances resort to such measure, which involves decapitation. The elders and gentry of the said families should check the pugnacity of their younger members and submit the matter to the judgment of the authority; for I have to adhere strictly to the principles of the statute in dealing with such cases, and cannot treat them leniently.

Let every one of the Hsing Koh Hsien obey this implicitly so that there may be no occasion for future repentance.

The above order should be posted at the village of Chiang and Liao in Hsing Koh Hsien.

委官驗辦。尙可網開一面。稍予輕減。自示之後。仍敢違抗。則是冥頑不靈。所謂教之諄諄。聽之藐藐。殊何足惜。一經印委稟報。定轉請調派大兵剿辦。勢必好歹難分。同罹殺身亡家之禍。爾廖姓須知械鬪厥罪惟均。切勿輕于嘗試。同干駢首之誅。是非曲直。應聽印委訊辦。兩姓族紳尤應各自約束子弟。不准好勇鬪狠。逞一時之忿。貽亡身之禍。本府執法如山。決不稍從寬貸。其各凜遵。毋貽後悔。切切。特示。

右示興國縣江廖兩姓村內

1. 罹=受遭。 2. 從寬貸 Tsu'ng. verb: to act, follow. Ku'an tai.  
noun: indulgence.



## REPORT ON MURDER CASE

TO HIS HONOUR PREFECT OF KANCHOW.

SIR,

I beg respectfully to state the case of Shih Hsiu Hua, a subject of this jurisdiction, wounding Ch'en Shu Cheng with a matchlock thereby causing the death of the latter on the following day, which has already been duly reported to you together with the particulars of the post mortem examination, and affidavits of the relatives of the deceased, and, of the prisoner. After sending the Yamen runners to make arrest of the criminal, Shih Hsiu Hua presented himself before the Court on the 19th day of the 2nd moon in the 24th year of Kuang Hsü. According to Shih Hsiu Hua's evidence it seems that on the night of the 27th of the twelfth moon in the 23rd year of Kuang Hsü a cow was mysteriously stolen from Nieh Chow Yang's house, and Ch'en Shu Cheng, the employee of Nieh Chow Yang, startled at the noise, began to pursue the thief up to the back of his (Shih Hsiu Hua) house. When the thief was nearly overtaken he abandoned the cow and ran away. Ch'en Shu Cheng having secured the cow shouted to him (Shih) that he had long been harbouring thieves and that the cow was stolen by him. Besides, the deceased not only extorted money from him, but abused him, which he could not bear; and, in consequence they began to wrangle: but the dispute was settled through the intervention of the bystanders.

At twilight of the 29th however, Ch'en Shu Cheng, owing to his want of money for new year's expenses, again went to

江西 贛州府贛縣知縣彭繼昆謹

紅白公稟

稟<sup>1</sup>

大人閣下。敬稟者。竊查<sup>2</sup>卑縣民人石秀華。銃傷陳述成。越日

身死一案。當經<sup>3</sup>卑職將驗填格結<sup>4</sup>。並大概情形。稟送

憲鑒。一面選差飭拏兇犯石秀華務獲去後。茲於光緒二

十四年二月十九日。據該犯石秀華自行投首前來。<sup>5</sup>

職提訊石秀華供稱。光緒二十三年十二月二十七日

夜間。聶朝陽家怎樣被賊竊去耕牛一只。經聶朝陽雇

工陳述成驚覺起捕。追至伊家屋後。賊即棄牛逃跑。陳

述成追獲牛只。聲稱伊家素窩積匪。誣伊偷竊。並向伊

訛索錢文。伊不服混罵。互相爭鬧。經人勸散。至二十九

日傍晚。陳述成因年終乏用。復向伊家誣竊訛錢。伊素

畏其兇橫。閉門不出。陳述成即取草放火。燒房兩間。逃

1. 稟 To report: to request: Ping is a more general term than Kao Chuang &c. 2. 竊查 I crave your indulgence in the matter of: It appears. 3. 越日 After a day or two: also yueh yueh, yueh nien, an adv: 4. 填格 Fill in coroner's form. 5. 結 n. A written form filled in by the medicine-man who has examined the corpse. 6. 牛只 只=隻 只 and 文 placed at the end to give finish.

Shih's house extorting cash by falsely accusing him of being a thief, and as he (Shih) was in constant dread of his violence he dared not go out but kept within doors. But Ch'en Shu Cheng set fire to a bundle of straw and burnt down his house and ran away. When the fire was being extinguished by the crowd he went to Nieh Chow Yang's house to see the deceased with the intention of remonstrating with him; but Ch'en Shu Cheng threatened him with a bamboo fowling piece. Under such circumstance Shih's anger was uncontrollable, he therefore seized it from the deceased's hand and fired it at random to frighten him. It so happened however that it hit Chen Shu Cheng's left forehead and on the 31st Chen died in consequence of the wound, &c. The above statement was corroborated by the relative of the deceased and the neighbours at the trial.

I, your humble servant having examined the shameless and criminal intention of the deceased and the burning of the two rooms conclude then that Shih Hsiu Hua was the sufferer. Although the deceased did not resent arrest yet his menace with the matchlock renders the prisoner's action excusable. But the deceased was killed not at the time of his incendiarism. He was killed when the fire was extinguished, therefore it cannot be considered as an accidental killing. As the case is an unlawful killing of persons with arms it is necessary to make a thorough investigation into its details.

I dared not, on account of my immediate departure, pass sentence upon the prisoner carelessly. To report the case at once fully would be difficult, as it would not be easy to obtain the exact nature of the circumstances. The pleadings of the first hearing cannot be ignored, for in so doing the intention of the law, which lays great stress on first hearing, would be disregarded. Apart from imprisoning the defendant, and transferring the case to my successor, the new magistrate, for

跑。經衆救熄。伊卽走至聶朝陽家門首。找向陳述成不依。陳述成攜帶打雀竹銃。出向嚇唬。伊氣忿不過。奪銃望空嚇放。適傷陳述成左額角。越二十一日。因傷潰爛身死等語。質<sup>1</sup>諸屍親地隣人等供各相同。卑職查已死陳述成挾誣訛不遂之嫌。燒燬石秀華房屋兩間。則石秀華卽爲被害之人。嗣因石秀華找向不依。猶敢携銃嚇唬。雖無拒捕情形。而石秀華被害忿激。奪銃嚇放。情甚可原。惟不銃殺於放火之際。而輒奪銃嚇放於救熄之後。究屬殺非登<sup>6</sup>時。案關火器擅殺。不厭詳慎。卑職既不敢因交卸在卽。而草率定讞。遽行通詳。勢尤難虛衷推鞠。確切審究。然又不能抹煞原審情節。致失獄貴初供<sup>11</sup>例意。

1. 質 To find out the truth, obtain evidence cp. 質諸鬼神 from Chung Yung. 2. 議=之, 於. 3. 拒捕 Legal term. To oppose a public officer in his duty. 4. 忿激 Boiling with rage. Metaphor from seething water striking against stones. 5. 惟……不而……輒 Note the combinations. The construction makes it difficult for the beginner to get at the meaning. 6. 登時=當時 Teng used possibly from the act of sitting. 7. 不厭 Have not spared myself. 8. 定讞 Ting Yen. To decide judicially, to give judgment. 9. 通詳 Tung. v. to report the case to all his superiors Hsiang. n. a detailed statement of the case, fuller than ping. 10. 虛衷推鞠 Impartially sift the evidence. 11. 獄貴初供 Yü=the case: kuei=the important points.

hearing, and the colligation of the true facts of the case, and submitting the whole case with the records of the affidavits to your lordship; I now submit the necessary preliminary evidence of the surrender of the prisoner Shih Hsiu Hua for your excellency's examination as contained in the document of transmission to my petition. I respectfully present this statement and with esteem present my compliments and beg you will consider it, &c., &c.

除將該犯石秀華收禁。並移交新任楊令<sup>1</sup>提犯集證確訊實情。  
裝敘全案錄供通詳察辦外。合<sup>2</sup>先將該犯石秀華投首訊供情  
形。據實稟請

大人俯賜督核。肅此具稟。恭請

勛安。伏乞

垂鑒 除徑

督憲暨

臬憲外 卑縣繼見謹稟

右

紅

白

稟

督撫臬巡府五憲

1. 令 The district magistrate. 2. 合 My duty, ought.

PLAINT AGAINST A DEBTOR AND OTHERS  
CHARGED WITH AN ASSAULT.

The petitioner Pu Shih-jen, aged sixty-eight, is a native of Ta-hsing Hsien, and resides at Wu-li Ts'un, outside the An-ting Gate: his complaint is that a party thinking himself the stronger man, has met a claim for money due with abuse, and with the aid of persons called on to join him, has committed a grievous assault on the petitioner; and he prays Your Worship to stand his friend and do him justice.

Petitioner humbly states that, on the 1st day of the 3rd moon of the 3rd year of T'ung Chih, upon the representation of Kuan Hsien-shih, who acted as negotiator of the loan, he lent the sum of 100 ounces (Tls.) good silver to Wu Liang of Wu Chia Chuang in the District of Wan-p'ing. It was agreed when the parties met that the interest was to be at the rate of 3 fen (Tls. .03) per month, and that by the 1st day of the 3rd moon of the 5th year (of T'ung Chih), the whole amount due, principal and interest, should be repaid: in testimony whereof a bond was executed then and there. Wu Liang, after getting (lit. using) the money, did pay the interest due for the sixth and seventh moons of the same year, but from that time, whenever the day for payment came round, he fought off. Petitioner talked the thing over with Kuan Hsien-shih, and made him press Wu Liang for him, but Wu Liang kept him at bay with fair words. In the summer of the 4th year, however, Kuan Hsien-shih went on business into Shan Hsi, where he still is, and petitioner became obliged to press the debtor for payment himself. The time allowed by the bond expired on the 1st day of the 3rd moon of the present year, when there was due, principal and interest, the sum of 202

公文(狀詞)

呈告<sup>1</sup>賴債喝毆狀詞

具呈民人卜世仁。年六十八歲。係大興縣人。住安定門外五里村。呈<sup>2</sup>爲恃強賴債。喝衆毆傷。懇恩作主。以伸冤抑事。<sup>3</sup>竊<sup>4</sup>身<sup>5</sup>於同治三年三月初一日。憑中人管賢士借給宛平縣吳家莊民人吳良紋銀一百兩。當面言明每月按三分行息。定於五年三月初一日本利全還。立有借約爲憑。吳良自用銀之後。當年六七兩月交過利銀。嗣後利限到日。卽行支吾。<sup>8</sup>身<sup>9</sup>向管賢士理論。令其代爲催討。伊尙以好言搪塞。不料管賢士於四年夏間因事赴陝未回。身<sup>10</sup>只得自行討要。至今年三月初一日約限已到。本利共欠二百零二兩。始終未見分文。至

1. 告狀 Chuang is different from ping in its technical form, ping is more general. 2. 爲.....事 Note the subject included within these two formal words. The subject should be sought generally between these two. 3. 抑 To press down: Yuan yi, oppression. 4. 竊 Begins a sentence like 查. 5. 身 So a man without a degree styles himself. Compare how different people term themselves in petitions and letters &c. 6. 行息 Hsing to produce, hsi interest. 7. 立有 Li the regular word for drawing up a deed. Yu an auxiliary putting the verb in the perfect tense. 8. 支吾 To put off: prevaricate: to hum and haw: vacillate: to be unreliable. 9. 搪塞 To shirk: put off the evil day. 10. 至今 Chih implies previous action—thus shows a connection between what goes before and follows.



taels, not a cash of which having been paid, petitioner went several times to Wu Chia Chuang to look for Wu Liang, but Wu Liang concealed himself and would not see him. On the 27th day of the present moon, at an early hour, he went once more to the village of Wu Chia, and finding Wu Liang standing outside his door, forthwith told him that he must be paid his debt. But Wu Liang, seeing that petitioner was a broken old man of no strength, not only would have no amicable discussion about the matter, but was grossly abusive. Petitioner, losing temper at this, got into an angry altercation with him. On this, Wu Liang called to his younger brother Wu Ch'eng, and his two sons Wu K'e-yung and Wu K'e-ch'ang, and three or four other people whose names he does not know, to fling petitioner down on the ground; and the whole party then kicked him and beat him, injuring his legs in four places, by their blows, and his sides in two places, and inflicting two wounds on the crown of his head. Petitioner lay stunned and bewildered, but fortunately before his life was taken, the ti-pao of the place sent word to his family, and he was carried home. Petitioner humbly submits that to contemplate repudiation of debt is bad enough, but that to superadd to this an open repulse of the creditor because he is the weaker party, and to call on a number of persons to assault him in a body; is without question an utter ignoring of the law. Unable of himself to redress the grave wrong that has been done him, Your petitioner has nothing for it but to complain. It is for this cause that now, bending down, he implores Your Worship of Your benevolence, which is as that of heaven, to stand his friend, and to call the parties before You and investigate the case: and his gratitude for Your great tenderness will be unbounded.

A respectful petition. (Presented) on the        day  
of the        moon of the        year of T'ung Chih.

Signed (or marked) by the petitioner Pu Shih-jen.

吳家莊連找數次。吳良藏匿不見。本月二十七日清早。身又赴該莊。吳良在門外站立。身卽向其討要欠款。乃伊視身老朽無能。不但不以理論。竟爾<sup>1</sup>出言混賴。身情<sup>2</sup>急氣忿。與伊爭辯。伊卽喝令伊弟吳成及子吳克用吳克昌等。并不識姓名。三四人。將身<sup>3</sup>摔倒在地。一齊踢打。身<sup>4</sup>骹打傷四處。腰間打傷二處。頭項破傷二處。昏暈在地。幸未致命。該處地保與身家送信。始行<sup>3</sup>擡回。伏思有心抗債。已屬不情。猶復恃強抵賴。喝衆羣毆。實爲目無法紀。身<sup>4</sup>冤抑難伸。情出無奈。爲此叩懇

仁天大老爺作主傳案訊究。則感 鴻慈無既矣。上呈。

同治 年 月

日具呈人卜世仁 花押

1. 竟爾=竟然 An adverb. 2. 情 His feelings. Ch'u governs ch'ing  
wu nai adv. no help but. 3. 始行 an adverbial phrase. Then only. 4.  
法紀 Law.

**Documentary, 8.**

**SUB-POENA OF A WITNESS IN A CASE OF DEBT  
INCURRED BY A PURCHASER OF LAND.**

**CONSTABLE'S WARRANT.**

Sun, by special appointment of His Majesty, Chief Magistrate of the District of Wan-p'ing in the Department of Shun-t'ien, raised by brevet one grade; twice honourably recorded; in the matter of a sub-poena.

Whereas in the case in which Chang Ssu charges Yu Chiu with delaying payment for land sold to him, it is stated by Chang Ssu that when this land was purchased, the purchase was effected through the agency of Wang Chiu-ling and Chou Ch'un-ku'ei, who signed a deed as securities (of the purchaser), it is proper that these parties be summoned and examined.

Wherefore, let the constables Lu Hsi and Chiang Hung in obedience to this warrant, immediately summon Wang Chiu-ling and Chou Ch'un-ku'ei, being parties in the case of Chang Ssu, to appear with the principals before this court, to be examined. There must be no delay or mismanagement. Hasten, Hasten ! A special warrant.

The constables Lu Hsi and Chiang Hung were sent (with this warrant) on the       day of the       moon of the       year of T'ung Chih.

The persons to be summoned are Wang Chiu-ling and Chou Ch'un-ku'ei.

## 差票

特授<sup>1</sup>順天府宛平縣正堂加一級紀錄二次孫 爲

傳訊事。案照<sup>2</sup>張四呈控<sup>3</sup>余九因變賣地畝拖欠銀兩一案。據張四供稱<sup>4</sup>。向日買地係中人王九齡周春魁二人作保。立有字據爲憑。合行傳案審訊。爲此票仰差役陸喜江鴻即將張四案內王九齡周春魁傳集到案。聽候審訊<sup>7</sup>。不得延誤。切切。特票。

光緒 年 月 日 仰差役 陸喜江鴻

計傳 王九齡 周春魁

縣行

1. 特授 Said of an official appointed to a substantive post by the government, and not by a governor for temporary employment. 2. 照 Because: Whereas. 3. 呈供 Ch'eng is the written statement and kung the verbal evidence. 4. 向日 Puts mai in the past tense. 5. 仰 To command, looked at from the inferior's looking up to his superior. 5. 傳集到案 Summon, gather, come to the trial. Note the explicit and picturesque language. Chi to flock as birds on a tree. 7. 審訊=To examine. 8. 計傳 Chi enumerating the persons to be summoned.

**PASSPORT.**

Shen, by His Imperial Majesty's commands Taot'ai, with the brevet rank of a Provincial Treasurer, and Superintendent of Customs at Chinkiang, in the matter of issuing a Huchao.

An official letter has been received from the Chief Manager of the China Merchants' Steam Navigation Company to the effect "that an official letter has come to his hands from the 'Commission for the new edition of the Provincial Archives' at Pao-ting-fu, through the medium of the 'Coast Defence Office' at Tientsin, forwarding a list of books for additional library purchases, and writing to the Company to send a special messenger to the Provincial Government Printing Offices at Nanking and Huai-an to effect purchases as per list, to forward them from Chinkiang to Shanghai, for further transmission to Tientsin, and apply for exemption from duty and release on examination." This letter having come to hand, and whereas an application for a passport has come forward from the Company's employee Wu Luan for twenty-three cases of books bought in the first instance from the Provincial Printing Office at Nanking, weighing in all thirty-five piculs, inclusive of package, which are to be forwarded by China Merchants' Company's steamer from Chinkiang to Shanghai and further on to Tientsin, this Huchao is therefore duly issued. When produced at any of the Customs Houses or Barriers they may pass en route, the goods covered by it are to be released on examination without let or hindrance. A necessary Huchao.

The above Document is issued into the hands of the China Merchants' Steam Navigation Company.

To be delivered on arrival for cancellation.

## 護照

欽命布政使銜江蘇分巡常鎮通海兵備道監督鎮江關沈

爲

給發護照事。准

總辦輪船招商局咨准

天津海防支應局轉准

保定修志局咨解書價。開單續購書籍。咨局專人赴

金陵淮南官書局照購。由鎮運滬轉津。咨請免稅驗放等因。准此。並據局

董吳鑾稟先購到

金陵局書籍裝貳拾叁箱。連箱共重叁拾五担。由鎮局輪船運滬轉

津。稟請給照前來。合行給護。爲此照給收執。經過沿途

關卡。呈請查驗放行。以免阻滯。須至護照者。

右照給招商輪船局收執

光緒

八年

六月

二十二

日給

關行

限到日繳銷

## SHANGHAI CUSTOMS TONNAGE DUES CERTIFICATE.

The Superintendent of Customs and Taot'ai of Shanghai,  
in the matter of issuing a Tonnage Dues Certificate.

According to the British Treaty, "any merchant vessel wishing to proceed to any of the Treaty ports or to Hongkong shall be entitled, on application of the master, to a special Certificate from the Customs (on exhibition of which she shall be exempted from all further payment of Tonnage Dues for a four-monthly term, dating from the date of issue, if the limit of four months has not been exceeded." Now whereas an application for a Tonnage Dues Certificate has come forward from the.....merchants....., after the production of the Bank Receipt showing that Tonnage Dues have been paid, this document is duly issued into the hands of the said merchants who are hereby granted exemption from further payment of Tonnage Dues for a term of four months. A necessary Tonnage Dues Certificate.

### PARTICULARS.

Applicants: the Danish merchants "Telegraph Company."

Vessel: the Danish merchant ship Ssu-ta-no-ti (Store Nordiske).

Registered No. 622.

Registered tonnage: 506 tons.

Tonnage Dues paid: Tls. 238.40 (two hundred and thirty-eight taels and four mace only).

Date of expiry: 17th of the 9th month.

## 江海關船鈔執照

監督江南海關蘇松太兵備道 爲給船鈔執照事。案查英國條約。凡商船欲往通商各口並香港地方。該船主稟明海關發給專照。自是日起。以四個月爲期。如未逾四個月之限。毋庸另納船鈔。茲據商 完納船鈔。呈驗號收。請給專照前來。合行給照該商收執。准其四個月以內免重納鈔。須至執照者。

計開

丹商電線行報到丹國商船名斯打諾的。編列第六百二十二號。該船計五百九十六噸。完納鈔銀二百三十八兩四錢正。

九月十七日起限

光緒

七年

十月

初三

日給



SHANGHAI CUSTOMS DUTY MEMO, ISSUED FOR  
COAST TRADE DUTY ON NATIVE GOODS  
CARRIED INTO THE YANGTZE RIVER.

Now whereas the British merchants T'ai-ku-hang (i.e., Messrs. Butterfield & Swire), (on account of ship) Registered No. 23,684, report (their) carrying into the Yangtze River the following Native goods, viz:—

		<i>Piculs</i>	<i>Tls. m.c.c.</i>
2 packages	Ground-nuts . . . . .	1.84	0.0.9.2
1	„ Glassware . . . . .	0.86	0.2.1.5
4	„ Hams . . . . .	2.38	0.6.5.4
2	„ Lead, Red . . . . .	1.92	0.3.3.6
5	„ Iron, Manufactured . . . . .	4.28	0.2.6.7
6	„ Sugar, White . . . . .	3.52	0.3.5.2

---

Total Half Duty payable for reimportation  
at Kiukiang, over and above the full  
Export Duty to be charged . . . . .Tls.1.9.1.6  
The holder, etc. (as in document No. I).

江海關給發運入長江土貨半稅關單

今據英國第二萬三千六百八十四號商人太古行。投報運入長江土貨。除另征出口正稅外。計應完復進九江半稅銀壹兩玖錢壹分陸釐。憑單持赴銀號。交納足色銀兩。掣取號收可也。

計開

花生	二件	一百八十四觔	計九分二釐
料器	一件	八十六觔	計二錢一分五釐
火腿	四件	二百三十八觔	計六錢五分四釐
紅丹	二件	一百九十二觔	計三錢三分六釐
熟鐵	五件	四百二十八觔	計二錢六分七釐
白糖	六件	三百五十二觔	計三錢五分二釐

光緒八年六月十三日給單

A LETTER FROM PRINCE CHEN.  
TO THE  
CHRISTIAN LITERATURE SOCIETY.

In reply to your letter received some time ago I am glad to know that you have founded the Diffusion Society and enlarged your paper. The propagation of the world's new methods, and the record of the civilization of the age will do much to enlighten and nourish students. This worthy movement is highly appreciated and regarded by us all.

As to the request for my worthless photograph for insertion in your paper, I feel that I am over honoured. However, as you have specially asked for it I herewith send it to you. I am ashamed it should be published, because I am very conscious that my character, deeds and attainments are so deficient.

I specially write this reply, and send you my compliments. Without further remarks.

I am, &c.,

TS'AI CHEN.

The year Ping Wu (1907) the 6th day of the 12th moon.

1. 逕覆者 To come to the point without the usual formalities and reply &c. High dignitaries dispense with formalities. 2. 日前 Not necessarily the previous day—"a few days ago." 3. 接讀 Note the compressed form and pregnant meaning. 4. 來書 The letter received. Lai heads the line to show respect. 5. 具讀 I note all the contents. 6. 創設 To establish. Chuang heads the line in courtesy. 7. 改良 To alter and improve. 8. 輪 To review all round. 9. 五洲 The world, a new phrase. The old phrase was 九洲—the nine principalities round China.

## 惠函

逕覆者。日前接讀

來書。具謫

創設學會。改良公報。輸五洲之新理。表一代

之文明。開通風氣。餉遺

學人。

盛誼高情。良深紉佩。承

索鄙人照像。欲爲摹登報紙。謬承

推許。用特檢奉。惟德業文章。不足表見當世。

殊覺對之有愧耳。專泐奉復。順頌

日祉不具。

載振頓首 丙午十二月初八日

10. 一代 The present time. 11. 風氣=風俗 New phrase. 12. 餉遺 To supply the need. 13. 學人 This heads the sentence not by exigence of space but for courtesy. 14. 誼 Kindly. 15. 良=Very. 16. 紉佩 To think highly of (your endeavour). 17. 索 Heads the line by courtesy as a kind request to him. 18. 鄙人 A general phrase. Can be used by equals, or by superiors to inferiors, but not by inferiors to superiors. 19. 摹 Imitate. 20. 紙 or 端 or 中 Any would do. There must be one or the other for euphony. 21. 謬 To mistake. 22. 承 "I am obliged:" To receive. 23. 推許 Putting so much honour on me. 24. 檢奉 To select and make much of my photo. 25. 殊……愧 To feel shame for such honour. 26. 泐 Write. 27. 奉 A term of great respect. 28. 順 Without formalities. 29. 日祉 "compliments." 30. 不具 Without specifying in detail.

N. B. There is etiquette in folding a letter. One way from father to son: another from a superior to an inferior. The side should be folded first and then the bottom. Between friends there is no strict custom, except that the beginning must not be folded. The face of the letter must face the front of the envelope.

The date is put at the end or on the envelope as well as the place from where it comes.

## THE LAST LETTER OF HSŪ CHING SHEN

My dear fifth sister and wife Tsu:—

I wish to inform you that we arrived at Tang-ku after the 10th of last month. At first, I resolved to go to Peking by a small steam launch and under escort of a gunboat. Unfortunately, on the 13th hearing more serious news from Tientsin to the effect that Nieh's army had fought with the rebels at Yang-ts'un, the president of the Tientsin office, sharply urged us to return to Shanghai on the same steamer again.

We were minded to do so as otherwise there was nothing for it. At that very time, after the 17th and 18th the churches in Peking were burned and the Christians killed: and our way would have been impeded for a return by the Boxers at Yang-ts'un: we should have been in a plight.

On the 20th I with the Secretary Na-Tung, who had been ordered to go from the capital, went to visit the foreign army to consult it and prevent its approaching the capital. We took three interpreters with us.

On the next day, we arrived at Feng-tai, (about 20 li from Peking) where we fell upon a band of Boxers, who impeded us, and, with swords in their hands, forced us to repair to the altars to burn incense. We told them that we were high officers on a special mission, but they paid no heed, and were suspicious that we were connected with the foreign church. So they ordered us to burn a cabala to the gods. Should the ashes mount together and rise, it would prove we were good men: but if they would not rise we should have to suffer death.

護送。從水路達京。無如十三日起。津門信息愈緊。聶軍在  
 楊村與拳會打仗。津局總辦力勸原輪回滬。只好照辦。然  
 幸而如此。否則十七八以後。京城日後燒教堂。殺教民。楊  
 村路阻。進退不得。必大受驚恐矣。我於二十日。偕侍郎那  
 桐奉派出京。順洋兵來處。欲與商阻。不必到京。隨帶繙譯  
 官三人。次日行至豐台。<sup>十餘里</sup>遇見義和團人。一隊攔阻。  
 持刀脅令赴壇燒香。告以奉差大員。彼竟不理。並疑為欲  
 通洋人。令對神焚表。如表灰連起三次。則為好人。即為釋  
 放。灰不起。即須殺害。當時無可如何。生死只聽天命。幸表  
 灰皆起。彼等乃慰謝以受驚為歉。是晚即折回。不再前進。  
 生。是日幼筮雇標車挈眷擬從陸路赴津。搭輪返南。因令

1. 五妹同覽 The sister is associated with the concubine: If it were addressed to his wife this would not be done. 2. 珠姬 3. 拳會 Note they are not called 匪 as there was a certain amount of favour given them. 4. 力勸 To advise strongly. 5. 祇好照辦 I had no other way but to act on this advice. 6. 然幸而如此 Fortunately we were thus advised. 7. 我……出京 There is confusion of time and place evident. Possibly the letter was begun and put aside for a month. 8. 順 Following the road they would come by. 9. 脅令 Forced us to follow their order 10. 告以, 以受驚 i a preposition=that. 11. 表=Cabala, spell.

We had no other way but to trust to the will of Heaven for life or death at this time.

Fortunately, the ashes of the cabala all flew up. The band was satisfied and apologised for the trouble given us. That night we returned as we could not go forward.

On the 22nd we returned home to the joy of all. We had come to life from the dead, said they. Yu-sung hired some carts intending to take the family to Tientsin, where they resolved to return home by steamer. Sheng Pao when near Chang-chia-wei, learnt that they could not pass Yang-ts'un. So they remained in Tungling, led thither by a friend and there found a temporary residence. This place was very quiet, and distant from Peking about 250 li. But to return to the south would mean we should have to return to Peking first and join the main road. This would be a great bother. It was very important to avoid the Boxers. Hundred of Peking official families had congregated at Tungchow and we don't know how they managed.

I received a letter two days ago from Yu-sung saying they were quite peaceful at Tungling, but I don't know how they got on. A lot of our things in Peking are at sixes and sevens, Mr. and Mrs. Fong and Mr. Tsu, etc., and others were at Tungling and could not return home.

The Boxers started in Shantung and gradually spread to the imperial demesne and adjoining districts. They hated the Christians because they were protected by the foreigners. People in the capital and outside place great reliance on the Boxers. Within the last ten days the chapels in the capital have all been burned. But the legations withstood them. By now foreign warships have captured the Taku forts. Several engagements have been fought in Tientsin, and I fear Tung-fu-hsiang's army has destroyed the legations by this time.

*correct translation*  
 X Their only object is to persecute the Christians. But since the foreigners protected the Christians, they therefore persecute the foreigners too. People in the capital and outside place a upon the Boxers, (because the former hate

順寶同行。無如行至張家灣。知楊村不能過去。乃暫往京北遵化州屬東陵地方。因聚順木廠熟識所引。離京二百五十里。其地頗偏僻安靜。惟回南須再回京城。方通大道。反爲周折。此時救急。亦顧不得。漢京官眷屬<sup>1</sup>。中道折回。聞有數百家。皆擠在通州。不知如何了局。前日接幼笙信。已安抵東陵。惟得失尙不可知。在京之物。更爲渺茫矣。方明甫夫婦亦日往。並朱甫謙及石佛寺房本家二人。伊等亦無法回南矣。義和拳<sup>和現</sup>起自山東。蔓及畿輔<sup>義</sup>。專與教民爲仇。洋人庇教。故并仇洋人。京城內外居民皆信之。<sup>因積憤洋人之故</sup>京中旬日來。教堂燒盡。惟東江米巷各使館。欲縱焚。終爲所却。現洋兵艦已佔大沽礮台。紫竹林已開仗。京城各使館經甘軍圍攻。五六日。至今日殆已殲盡。然兩國失和。竟至駐紮公使并眷口商人皆不得免。亦意料萬不能到之事。然各大國必不甘心。必大舉報復。中國恐不能支。以後會匪亦必乘間起事。燒教堂。藉此搶掠。

1. 眷屬 Shu pluralizes, many families. 2. 畿輔 Chi the imperial demesne, fu the adjoining parts. 3. 東江米巷=東交民巷. 4. 甘軍 Tung Fu Hsiang's army.



Since ministers and merchants have been killed, China cannot hope to escape trouble by the breaking of alliances with the powers. This is truly an unexpected turn of affairs. The powers will not stand this, and will come to avenge the wrong, and China will be at their mercy: there must follow an internal revolution. Shanghai will be in danger too. The soldiers will protect the prefectural city, and I advise you to go thither. Now that intercourse between the north and south is broken I must commit my house to you my sister. Be careful in your expenditure. Neither I nor Yu-sung can write you letters.

My official position is great: I cannot think of running away. I have already escaped one big danger. As I have endeavoured all my life to act honourably I fear death awaits me from the hands of lawless men. By next year the Boxers will be overthrown. Don't you or my concubine Tsu sorrow for me. Sorrow and anxiety are useless in times of trouble and revolution. Please tell my concubine Lai not to be extravagant. Let my two wives consult with you about the future affairs of the home. I can do so no longer. Do you my sister, and all the family, be very careful in expenses.

I send you my greetings.

Your brother and husband.

CHUH YUN, Fourth of the Sixth moon.

Hsu Ching Shen

上海租界亦恐危險。只好安守郡城。現在南北隔阻。應如何家中調度。卽由吾

妹商酌妥行。一切用度。概從省儉。我與幼<sup>2</sup>笙皆不及寫信矣。我位至卿貳。此時無求退之理。惟前日已脫一大險。自問生平。居心和善。或可免罹於劫厄。想明年總可平安。願吾妹與珠姬。不必記挂。不必憂愁。大亂忽至。卽憂愁記挂無益耳。蘭姬亦望轉囑其省儉也。以後家事。卽望與少谷立三商之。隨時妥行。我亦不能兼顧。總以省儉收斂。支持苦過日子爲囑。此問近好。

兄夫 主 竹簣泐 六月初四日

1. 郡城 i.e. Sung Kiang Fu. 2. 幼笙 His son-in-law Yu sheng.  
3. 卿貳 Second to a chief minister of state. 4. 或不免罹於劫厄, 不當作可 His intention, most likely, was to say that he would not die as he had lived such a life. Remarkably he says just the opposite.

**Epistolary, 3.**

**A LETTER FROM MR. LI.**

I have recently received your gracious letter. I thank you for your kind congratulations. I am very pleased to hear of the flourishing conditions of your Society, and of your success in publishing good literature for the enlightenment of the public.

Though I have been long in the Public Service, I am sorry to say that I have done nothing worthy of my office.

I send this in reply to your kind favour, and have much pleasure in enclosing my photograph as requested.

Wishing you the compliments of the season.

My card is enclosed.

頃<sup>1</sup>接  
蘭<sup>2</sup>棧。備承  
藻<sup>2</sup>飾。藉諗  
履端肇慶。  
泰始延釐。  
筆綻梅花。罄鼓舞文明之論。  
輝流竹簡。擅開通風氣之才。  
文壯波瀾。見祛吟域。鄙人株守燕京。律更鳳  
簫。毫無建白。空開餞臘之觴。辱荷  
垂青。用答  
宜春之字。附寄小照一幀。即祈  
查收。率泐奉覆。順頌  
年祺。諸維  
靄照不莊。

名另具

It will be noticed the letter begins abruptly. This is not unusual, especially in official and commercial correspondence. It is often done where the name of the addressee is unknown, or for convenience, or where there is no specific individual that can be addressed.

The letter is written in the 聯體文—two line verses. They may be of four or six words. The phrases for the most part are quotations from ancient authors, just as though we were to compose a letter from phrases current in Milton or Shakespeare's works. It is this that makes Chinese reading so very difficult.

1. 頃 Just this moment. 2. 藻飾 The metaphor is from the idea of a plain article being lavishly embroidered. It further implies that the article has been steeped in the ornamentation. Such p. 3. 竹簡 Books &c. so called because all books were cut on bamboo in ancient times.

## **Commercial. 1.**

### **DEED; HOUSE-SALE.**

Wang Sun-an, the party signing this deed of house-sale, being in difficulties, has, through the agency of 'Hu 'Hou-chai, sold a dwelling house belonging by inheritance to the seller, situated inside the Shun Chih Gate in the Ch'i Shou Wei, at the back of the Office of the Board of Punishments, and containing in all sixty-eight rooms or buildings, with doors, windows, moveable leaves (or panels), and outer screens, all complete, to the American gentleman Shih; and it having been agreed between the parties, in the presence of the agent, that the price of the house should be one thousand two hundred taels, and this sum having been paid over in full in the presence of the agent, nine papers, sealed and unsealed, (being deeds of former transfers, mortgages, &c.,) are now delivered (to the buyer). This deed is expressly executed, lest at some future time there should be no evidence of the sale.

Signed by Wang Sun-an, as the party executing the deed of sale, and by 'Hu 'Hou-chai, as agent of buyer and seller, on the day, &c.

## **Commercial. 2.**

### **DEED, LAND SALE.**

Wang Ch'i, the party executing this deed of land sale, being in difficulties, has, through the agency of Pu Shih-chen, sold to Mr. Li Chiu, to be his for ever, one hundred mow of arable land, the property of the seller by inheritance, and lying in Pa Li Chuang in the District of T'ung Chou. It having been agreed, in the presence of the agent, that the

## 賣房契

立賣屋契人王松菴。現因手乏。將自身祖遺坐落順治門內刑部後身旗手衛住房一所。共計六十八間。門牕隔扇簾架影壁俱全。憑中人胡厚齋。賣與

國施老爺爲業。當下三面言明。房價銀壹千貳百兩正。俱已眼同兌清收訖。共付上紅白契九張。恐後無憑。特立賣契爲據。

光緒

年 月

日立賣契人王松菴

花押

中 人胡厚齋

花押

## 賣地契

立賣地契人王七。今因手乏。將自身祖遺坐落通州八里莊田壹百畝。憑中人卜世真。賣與

李九老爺永遠爲業。三面言明。地價銀伍百兩整。俱已眼同兌清收訖。當付上紅契一張。白契三張。自賣之後。如有同族人及本身找價訛詐等事。任憑

price of the land should be five hundred taels, and that sum having been duly weighed and paid over in full in the presence of the agent, there are delivered to the purchaser one paper sealed and three papers unsealed. The ground being now sold, if at any future time the seller's kinsmen, or the seller himself, make any (additional) claim for purchase-money, or attempt (otherwise) to impose on the purchaser's family, the latter will be at liberty to apply to the authorities to have the parties punished, and the security Pu Shih-chen will be held responsible. This deed of sale is executed, lest at some future time there should be no evidence of the sale.

Signed by Wang Ch'i as the party executing the deed of sale, and by Pu Shih-chen, as agent, on this day, &c.

**Commercial, 3.**

**CONTRACT FOR REPAIRS.**

Ch'en Fu-lin, Blacksmith, the party signing this undertaking, proposes for the sum of four hundred taels, which shall cover both work and materials, to put in perfect repair all doors, windows and walls in the forty-eight buildings (or rooms) contained in the dwelling house facing northward in the Ts'ungzehli now purchased by Mr. Wang. He is ready to execute all that is wanted for this sum, and if there be any short-coming in work or materials, leaks great or small in the buildings, broken bricks or tiles used, or like matters of complaint, he is willing to be severely punished. This paper is specially drawn up lest hereafter there should be no evidence of the agreement.

Signed by Ch'en Fu-lin, Blacksmith, and by the Haberdasher, I Hsiang lung, his security, on the       day, &c.

李宅告官處治。並惟保人卜世真是問。恐後無憑。立此賣契爲據。

光緒 年 月 日立賣契人王 七花押

中 人卜世真花押

### 包工字據

立字據人鐵匠陳福林今因

王老爺買定崇業里坐南朝北吉房一所。共四十八間。所有門牕戶壁。一概收拾重新。議立工料銀四百兩整。身情願包辦。以後如有偷工減料。或房屋滲漏。磚瓦不整等弊。情甘重罰。恐事後無憑。特立字據爲證。

光緒 年 月 日立字據人鐵匠陳福林 花押

保人義祥隆京貨鋪花押



**Commercial, 4.****BOND OF SURETY FOR AN ACCOUNTANT AND  
CASHIER.**

The party hereby binding himself as a security, is a graduate, by name Wang Tzu-ying, of the District of Ch'ang-p'ing in the Prefecture of Shun-t'ien.

Whereas the good firm styled Ch'ing Hsiang 'Hou, dealers in foreign imports, are engaging Chao Shih-chai, to keep their books, and also to take charge of all moneys and all matters concerning receipts issued. It is the rule to require a connection or relative to become security (for persons so engaged). The graduate above named being a very near connection of Chao Shih-chai is willing to become security for him. In the event of the disappearance (of goods), deficiency or damage (of goods), embezzlement (of money), or the like misdoings, the security shall be responsible. This is a *bona fide* undertaking.

Signed by the graduate Wang Tzu-ying as a security on the      day of the      moon of the      year of T'ung Chih.

**Commercial, 5.****RECEIPT.**

The Kung Yuan Bank, signing this receipt, has received from the Kuang Sheng, Druggists, 1,500 Taels good silver, which having been weighed and found correct in the presence of the person (or persons) who brought it, the Bank specially attests the same by this receipt.

Receipt given on the      day, &c., and marked with the private mark of the Kung Yuan Bank.

## 保人甘結

具保結王子英。係順天府昌平州生員。現因

敬祥厚洋貨寶號聘請趙實齋君管理賬目兼司銀錢出入事件。例須親友代爲作保。今趙實齋係生至親。情願出具保結。如有偷漏虛耗虧空等弊。均惟保人是問。所結是實。

年 月

日具保結生員王子英 花押

## 收單

立收單公源銀號。今收到

廣生藥行紋銀壹千伍百兩。俱已眼同來人一併兌清。特立收單爲據。

光緒 年 月

日立收單公源銀號 花押

**Commercial, 6.**

## I. O. U.

I have received from Mr. Mu 5,000 taels sycee, quality as described. The interest is fixed at 2 mace per moon. It is agreed that the principal and interest must be repaid without fail in the 12th moon of the present year. This agreement is an evidence of the transaction.

(Signed)

Yao Chin Lung, The borrower.

Wu Shih Kung, The negotiator.

1st of the 1st moon, Kuang Hsu 33rd year.

**Commercial, 7.**

## PROMISSORY NOTE.

Yu Tzu-hsiu, the party signing this promissory note, being in difficulties, has borrowed one hundred taels of his worthy friend Chang Pu-jen; it being agreed in the presence of Ho Ching, the negotiator of the loan, that interest shall be duly paid upon it, at the rate of 3 fen a tael per month, and that in three months from this date, principal and interest shall be repaid. If there be any delay in the payment, Ho Ching is to be responsible. This note is drawn up lest hereafter there should be no evidence of the agreement.

Signed by Yu Tzu-hsiu, the writer of this note, and Ho Ching, the negotiator, this      day, &c.

**Commercial, 8.**

## BANK DRAFT.

No.      Second draft. We have received at Huang Pin (    )  
from      bank, 2,500 taels, current silver: and agree to pay  
the said sum at Shanghai to      at fifteen days after sight

借

票

借票

今借到

某某名下九八元五千兩。言明每月二分起息。約至本年十二月本利清還。不致短欠。恐後無憑。立此存照。

光緒三十三年正月初一日立借票人

姚金龍 花押

中人

吳是公 花押

借票

立借票人余自修。現因手乏。借到

張卜仁大兄紋銀壹百兩整。當與中人何憬三面言明。每月按三分行息。準三年期內本利清還。如有拖欠。惟保人何憬是問。恐後無憑。立此借票為據。

光緒

年 月

日立借票人余自修花押

中人何憬花押

independent of the days of the month. The original draft, duly signed, must be surrendered and preserved when the money is paid. Two copies of this note are issued.

Whether the first or second comes first both are valid. That which arrives later is void.

**Commeacial, 9.**

### A TELEGRAPHIC BANK DRAFT.

The Chuan Li Bank promises to pay your bank the sum of Tls. 908.67 in present currency. The money will be paid by our bank. This telegram is respectfully sent to the Universal Bank.

第 號副票。在橫濱埠滙收到

銀行通用銀貳千五百兩

正。訂明到上海埠

掛號。由見

票之日起。大小限遲拾五天期如數交還。倘交妥繳回原票批銷存據。此票經照式發出正副二紙。不拘正副先到爲憑。後到之票作爲廢紙。此照。

大寶號照

先生 拾 月 日

立票

致銀單

致 今有全利名下應介尊行。卽元九百零八兩六七。其元候由小莊介奉。此

萬國銀行 台電。

商辦廣東粵漢鐵路有限公司第一期收股

執照

愛字第五千壹百四十號。今華商

遵照商辦廣東省粵漢鐵路有限公司總公

司章程。附股

份共計股本。兌通用銀

元按分

三期交足。今交到第一期股銀

元正。

理合給回第一期收單作據。將來應再交第

二期第三期股本。俟本公司刊佈告白開收

時。如數依期付繳不誤。此據。

光緒三十二年又四月初九日

商辦 廣東 粵漢

鐵路有限公司總公司

1. 廣東粵漢 Construe, The commercial people building the Kwang-tung section of the Yoh-Han Railway. Yoh is the old name for Kuang-tung and the Canton-Hankow Railway is called the Yoh-Han Railway. Kwang-tung is added in the text because it is Kwang-tung tradesmen who deal with the Kwang-tung part of it. The Shang-pan Kwang-tung is the name of the corporation.—The Yoh-Han of the Railway. 2. 有限 With a limit—limited. New term. 3. 愛字 The numerical differentiating characters as we use a. b. c. &c. The Chinese take their characters from the ch'ien i wen 千字文. 4. 附 Next in order. 5. 份 A share. Scholars dispute the accuracy of Giles when he says it is = 分. 6. 本 = We the corporation in question. Differs in meaning from the preceding which = capital, though the two really have a connection in that they refer to the original matter. 7. 按 According to the prospectus &c. 8. 如……俟 According to amount and time. Ju and i have much the same meaning, but cannot well be interchanged. 9. 此據 This is your evidence. i.e. referring to the scrip of the 1st payment. 10. 又 Referring to the intercalary month. The second fourth moon.

## 古文

## 上書諫獵

司馬相如

臣聞物有同類而殊能者。故力稱烏獲。捷言慶忌。勇期賁育。臣之愚暗。竊以爲人誠有之。獸亦宜然。今陛下好凌阻險。射猛獸。卒然遇軼才之獸。駭不存之地。犯屬車之清塵。輿不及還轅。人不暇施功。雖有烏獲逢蒙之伎力。不得施用。枯木朽株。盡爲難矣。是胡越起於轂下。而危及乎衆。豈不殆哉。雖萬全無患。然本非天子所宜近也。且夫清道而後行。中野無所。不復櫛之變。而況乎涉豐草。騁丘墟。前有利獸之樂。而內无存變之意。其爲害也。不亦難矣。夫輕萬乘之重。不以爲安。而樂出萬有一危之塗。以爲娛。臣竊爲陛下不取也。蓋聞明者遠見於未萌。而智者避危於无形。禍固多藏於隱微。而發於人所忽者也。故鄙諺曰。家累千金。坐不垂堂。此言雖小。可以喻大。臣願陛下留意幸察。

## 書王氏三烈女傳後

方苞

三烈女傳。金壇王若霖志其世父之女二及族姊。同時死。土賊倪文炳事也。明將亡。中原楚蜀已盡燬於流寇。及愍皇帝殉社稷。東南盜賊蜂起。長老所傳。女子自投於水火。及罵賊而斃於鋒刃者。不可勝數。女教之盛。前古所未有也。蓋自高皇帝定六宮之禮。



盡革前代昭儀充華美人諸號。而皆以德命。帝室之女不得再適。著於令典。而愍皇帝之殉社稷也。后實先之。禮教之所漸摩。志氣之所感動。蓋有不知其然而然者矣。竊嘗歎自古亂亡之釁。不過數端。或以權姦。或以女寵。或以宦寺。其造亂者不過數人。或竟得保其首領以歿。而使天下忠臣義士。孝子悌弟。貞婦烈女。無罪而併命於水火盜賊之間。且身死而名傳者。千百中無十一焉。豈非造物之不能無憾者哉。雖然。人之生也。莫不有死。其能順性命之理而死者。是得全其所受於天者也。若晉羊皇后之富貴康寧。雖愚夫豎子。皆知爲不幸。則如三烈女者。雖謂之考終可也。由此言之。雖與三烈女之死同。而泯滅無聞者。亦可以無恨。而或有知之。則不忍聽其無傳者。吾黨之義也。

## 乞代夫囚疏

張氏

臣夫禮科給事中沈束。猥以愚昧之性。冒妄建言。誠當萬死。荷蒙皇上寬宥。下獄待罪。經今一十四年。束上有老親。下無子女。孤苦伶仃。俯仰無賴。止遺臣一身。寄居旅舍。早暮力作女工。以供口食。艱難萬狀。度日如年。臣夫之父。今年八十有七。衰病侵尋。風燭不定。養生送死之具。更無可託。臣瑩瑩寡妻。顧此失彼。欲歸以養舅。則夫之饘粥無資。欲留以給夫。則舅又旦夕待盡。臣夫疊囚之臣。誠不敢復顧私家。切覩聖朝仁恩廣蕩。

庶類樂生。豈臣一門窮苦顛連。自遺覆載之外。臣每自念。何惜一死。所以忍苦苟延者。誠望天地有曲全之仁。雨露無不被之澤也。今臣舅已當垂死之年。臣夫未有再生之日。臣願以身代夫繫獄。暫容臣夫送父年終。仍又赴獄待罪。庶臣夫得復見其父。少伸父子之情。臣以舅付託於夫。亦得全夫婦之義。

諫憲宗服金丹疏

裴 潏

臣聞除天下之害者。受天下之利。同天下之樂者。饗天下之福。自黃帝至於文武。享國壽考。皆用此道也。自去歲以來。所在多薦方士。轉相汲引。其數浸繁。借令天下真有神僊。彼必深潛巖壑。惟畏人知。凡候俟權貴之門。以大言自銜。奇伎驚衆者。皆不軌徇利之人。豈可信其說而餌其藥耶。夫藥以愈疾。非朝夕嘗餌之物。況金石酷烈有毒。又益以火氣。殆非人腑臟所能勝也。古者君飲藥。臣先嘗之。乞令獻藥者。先自餌一年。則真僞自可見矣。

# 論說

## 論君道

程顥

論  
君  
道

臣伏謂君道之大。在乎稽古正學。明善惡之歸。辨忠邪之分。曉然趨道之正。故在乎君志先定。君志定而天下之治成矣。所謂定志者。一心誠意。擇善而固執之也。夫義理不先盡。則多聽而易惑。志意不先定。則守善而或移。惟在以聖人之訓爲必當從。先王之治爲必可法。不爲後世駁雜之政所牽制。不爲流俗因循之論所遷惑。自知極於明。信道極於篤。任賢勿貳。去邪勿疑。必期致世如三代之隆而後已也。然天下之事。患常生於忽微。而志亦戒乎漸習。是故古之人君。雖出入從容閒燕。必有誦訓箴諫之臣。左右前後。無非正人。所以成其德業。伏願陛下禮命老成賢儒。不必勞以職事。俾日親便座。講論道義。以輔養聖德。又引天下賢俊。使得陪侍法從。朝夕廷見。開陳善道。講磨治體。以廣聞聽。如是則聖智益明。王猷允塞矣。今四海靡靡。日入偷薄。末俗嘒嘒。無復廉恥。蓋亦朝廷尊德樂道之風未率。而篤誠忠厚之教尙鬱也。惟陛下稽聖人之訓。法先王之治。一心誠意。體乾剛健而力行之。則天下幸甚。

## 少年中國說

日本人之稱我中國也。一則曰老大帝國。再則曰老大帝國。是語也。蓋襲譯歐西人之言也。嗚呼。我中國其果老大矣乎。任公曰。惡。是何言。是何言。吾心目中有一少年中國在。

## 少年中國說

欲言國之老少。請先言人之老少。老年人常思既往。少年人常思將來。惟思既往也。故生留戀心。惟思將來也。故生希望心。惟留戀也。故保守。惟希望也。故進取。惟保守也。故守舊。惟進取也。故日新。惟思既往也。事事皆其所已經者。故惟知照例。惟思將來也。事事皆其所未經者。故常敢破格。老年人常多憂慮。少年人常好行樂。惟多憂也。故灰心。惟行樂也。故盛氣。惟灰心也。故怯懦。惟盛氣也。故豪壯。惟怯懦也。故苟且。惟豪壯也。故冒險。惟苟且也。故能滅世界。惟冒險也。故能造世界。老年人常厭事。少年人常喜事。惟厭事也。故常覺一切事無可爲者。惟好事也。故常覺一切事無不可爲者。老年人如夕照。少年人如朝陽。老年人如瘠牛。少年人如乳虎。老年人如僧。少年人如俠。老年人如字典。少年人如戲文。老年人如鴉片煙。少年人如潑蘭地酒。老年人如別行星之隕石。

少年人如大洋海之珊瑚島。老年人如埃及沙漠之金字塔。少年人如西伯利亞之鐵路。老年人如秋後之柳。少年人如春前之草。老年人如死海之瀦爲澤。少年人如長江之初發源。此老年與少年性格不同之大畧也。任公曰。人固有之。國亦宜然。

### 書信

致友

承囑所謀一節。茲有舍親新創某行。經營伊始。會計尙在需人。弟卽以執事相薦。昨得復書。幸不辱

命。請卽樸被前往可也。專此速駕。並候

某甫仁兄大人 春祺。

弟某名頓首

妻答夫書

接到某月日家信。并洋銀及桃杏脯。均照信點收。今春陰雨過多。麥旣不佳。豆亦平常。三月初間。幸得數日晴明。將皮衣及一切應晒之物。趕緊晒足。嚴密收儲。寶兒頑疲而身體尙好。想係得活動筋骨之益。學堂所授。均屬文明書局教科本。歸來燈下讀之。詢

寄

妻

書

其字意。尙能明白。蓋書義簡明。最合於幼年智識。故易以領解也。我於某日歸寧。昨日回家。母家俱安善。嫂嫂要託買頭風膏十枚。便中卽附信寄回。張升之妻於十三日挈女來城。耽閣一宵。云伊家今歲蠶種。大約可得兩臺左右。家中平安。可紓遠念。

某月日某氏寄

### 寄妻書

我自到局日。卽寫信託原船帶回。想已收到。我既外出。家中王媽阿大除炊爨之外。並無他事。院中花木。令其留心收拾。春夏之交。天氣漸熱。後圃瓜菜。必須澆灌。衣服麵粉之屬。一遇晴天。趕緊曝晒。每晚須視灶窗息火。門戶鍵固。以上數事。皆須親自監督。否則恐僕輩偷懶也。寶兒放學後。與童儕至後門外空地遊戲。可以活筋骨。可以吸空氣。於養身最爲有益。不必禁止。但禁其不得爭鬥及乘危險耳。張升母妻來時。可以留其吃飯過宿。詢其家中一二瑣事。附入來信。以慰其思家之切。茲帶歸洋壹百元。及桃脯杏脯各一匣。係津友送我者。俱檢收。我安平如昨。此問近好。

某月某日某甫書

## 兄寄弟書

某甫弟手足。來函閱悉。并見能潛心礪學。可望日進。慰甚。包飯菜蔬。適口固佳。即稍與吾鄉風味不合。只要吃得下去。亦自無妨。現爲學。總以勤苦爲第一要義。勤能獲益。苦能得甘。學成之後。無論爲吏爲教。習爲工商。皆是辛苦謀生之境。入學堂時。先從儉素耐苦立脚。則無適而非佳境矣。竹布尙好。較鄉店爲便宜。凡購買物件。必比較其物之良窳。價之貴賤。擇而買之。亦隨事用心之一端也。家中自母親大人以下俱安健。可慰遠念。此復。即問近佳。

兄某名泐

## 稟胞兄

大哥大人尊前。謹稟者。到塾之日。曾肅稟函。即交班船帶回。未知何時呈覽。弟蒙先生試驗。收附三班之末。先生講習之語。一一敬聽。用心記述。按時呈上講案。改竄發回。有時不過改抹四五字。而與原本相較。簡淨明達。何啻倍蓰。日以爲常。殊覺醞醞有味。筆算方習乘數。十日以來。尙無錯誤。此乃算術之粗淺者。塾中飯菜。僅兩葷一素。尙堪適口。同學諸君。頗承雅誼。堪慰。

厘注。

母親大人命買竹布衫料一件。茲在某處洋貨鋪買就寄歸。外有紙包。中附發票。似較本地所買爲細密。然價目並不加於本地也。卽乞轉呈。肅稟虔請

禔安。晉叩

母親大人萬福金安。姊姊前均此請安。

弟某名謹稟

父覆子書

字付某兒知悉。前日由信局遞到汝十九日稟函。知抵浙順平。慰慰。汝姑母適於廿四日來家小住。香肉乳腐。隨已轉交。汝母前日頭眩。實係受熱過多。腦中積血之故。並非身體虛弱。血不足以養腦也。中醫概謂肝風。頗覺含糊。某寡婦家近日貧苦殊甚。欲以東郭稻田售與我家。予卽以重價購得。蓋彼賣田後。兒女七八口。學費衣食。一無着落。今歸我收穫。仍可代出學費。并養其母子。吾鄉僻陋。學堂均無足觀。我思組織一完善小學。不收學費。現已有眉目。汝弟昨有信到。並附功課單一紙。似有進步。家中俱無恙。可勿過念。

某月日父字



## 稟父

父 親大人膝下。謹稟者。十一晨叩別。至北門外輪船局。十時啟輪。晚六時到青陽埭。適

杭輪抵埠。遂携行李上輪。適遇張某表丈挈僕赴杭同舟。頗不岑寂。十二日下午抵拱宸橋碼頭登岸。雇挑夫挑行李送至學堂。時方下午七點鐘耳。自離家以來。一路平順。足慰

稟

慈懷。近日天氣晴明。秋炎漸減。男袷衣已帶。卽或陡發涼信。亦足禦寒。以後所用棉衣。

父

儘可緩至八月中。覓便帶來可也。

母親大人前日所患頭眩。想早痊愈。求

賜諭悉。以紓孺慕。二弟近日有稟函否。茲附上加香肉二斤。玫瑰腐乳四小塊。此係姑

母命購。卽飭阿細送去。餘俟續稟。專肅。虔請

412

福安。男某名百叩謹稟

## 師答書

某甫仁弟閣下。曩者辱

惠書。具徵

師

賢勞軼掌。在遠不遺。感甚慰甚。時事蜩螗。萬方一概。爲今之計。莫若興普及教育。使人

答

人備應有之智識。具國民之資格。而後可固結團體。可抵抗外族。故泰東西之義務小學。徧地皆是。此種小學堂。皆以地方之公款立之。入學者並不收脩。其教師之教法。一

書

切合兒童之心理。吾國教育學。數千年來從未講及。拙著之教育原理。一半得諸試驗。一半譯自東籍。苟讀者悉心體會。亦可爲近今之良教師也。茲寄呈

青睞。餘俟續布。此復。順頌

籌安。不盡欲言。

兄某名頓首

稟業師

夫子大人函丈。謹稟者。叩別經年。倍深孺慕。敬維

道祺康豫。

稟

著述閎富。企頌無量。受業輟材承乏。竭蹶不遑。此邦樸陋性成。一切興辦之事。多所

扞格。惟建學係奉檄爲之。地方紳士。尙能切實籌畫。然明教育者頗鮮。因思

業

夫子素欲改良社會。著有教育原理一書。乃當今爲學之切務。乞寄

示一份。俾各紳士有所遵循。大約夏秋之間。可以開辦就緒。擬木落天寒。過歸將母。

師

屆時趨侍

左右。敬筆

雅言。俾免隕越。何幸如之。肅稟。恭請

鈞安。

受業某名謹稟





# VOCABULARY

## OF

## SELECTED PHRASES

### Ai

- 愛親** To be filial; to cherish.  
**愛惜** To have mercy; to like; to be economical.  
**愛民** To love the people.  
**愛人** Generosity; chivalry.  
**愛護** To look after; to care for.  
**靄照** Epistolary, I inform; kindly consider.

### An

- 按名** According to the list of names.  
**按劍** To gird on a sword.  
**按照** To act according to.  
**按法懲辦** To punish according to law.  
**暗箭** To assassinate; to shoot from an ambush.  
**暗記** A code; a private mark.  
**暗合** Essentially agreeing.  
**暗中** In secret.  
**諳習** To have expert knowledge; to understand.  
**安命** To be satisfied with one's destiny.  
**安貞** To be steadfast; unchangeable.  
**安養** To serve parents.  
**安息** To rest; Sabbath.  
**安定** To be firm; settled.  
**安置** To place; to appoint to.  
**安民** To pacify after war.

- 安靜** To keep order; quiet; repose.  
**安守** To protect one's virtue; to hold and keep.

### Ao

- 翱翔** To fly; to soar; to move in a high station.

### Cha

- 劄記** To write and compose daily; to keep a record; details; to keep a diary.

### Ch'a

- 查辦** To examine; enquire into; investigate.  
**查核** To verify; compare.  
**查照** To take official notice.  
**查明** To find out the facts clearly.  
**查究** To try; examine.  
**查銷** To cancel.  
**查收** To take delivery of.

- 差保** Runners; vestrymen.  
**差役** Messengers.  
**差訛** Mistake; perjury.

- 察例** To find the law on the case.  
**察辦** To investigate and act.  
**察核** To try; adjudicate.

- 詫異** To be surprised.

### Chai

- 擇尤** To select the best.

**Chan****展觀** To open out and see.**瞻顧** To behold; gaze on.**鷗獺** Kestrel and otter.**斬伐** To execute; punish.**Ch'an****諂容** Sycophantic demeanour.**歲事** To complete an affair.**Chang****長上** An older generation.**張而不弛** To draw but not release the bow; not to get to extremes.**章程** Byelaws; regulations.**彰善** To proclaim the goodness of others, as memorial arches, etc.**掌故** Record of a past event.**掌理** To control; superintend.**Ch'ang****長樂** Imperial palace (Han): name of a town.**長城** The great wall.**長計** To plan a permanent method.**闔闔** "Heavenly mansions"**常與** Constant intercourse.**嘗試** To try; experiment; taste.**昌明** Civilized society.**倡辦** The beginnings of a business; to lead; to establish, advocate.**Chao****照式** To imitate.**照管** To look after.**照料** To superintend.**照案** According to precedent.**照辦** To act accordingly.**昭昭** Intelligently; bright; clear.**昭然** Intelligently.**昭示** To explain clearly.**召見** To summon to audience.**招徠** Encourage trade; draw clients.**朝發** To start early.**找價** To make up the price.**Ch'ao****朝列** Imperial ranks; officials.**朝廷** Throne room; The Court.**朝野** Palace and country.**朝命** Imperial order.**朝聘** To be friendly; exchange credentials.**朝宗** To focus; centre in a place.**朝鮮** Korea.**鈔錄** To copy.**Che****折衷** To compromise.**折腰** To bend the back in greeting.**折獄** To decide a case.**折回** To half do anything; cancel.**遮護** To hush up; protect.**摺疊** To fold up.**Ch'e****掣取** To peel off; to strip off.**掣定** To appoint monopolies of salt; appoint official districts by lot.**徹上** To know the full facts of a case.**徹下** To be thoroughly up in a thing.**Chen****真善** True goodness.**真諦** Essential point; quintessence.**真儒** A true scholar.**真正** True; real; criterion.**珍饈** Spiced and savoury.**珍腴** Delicacies.

畛域 Landmark; disagreement.

振興 To revive; refresh.

震驚 To be awed.

震懾 To be astonished.

箴揭 Proverbs.

斟酌 Meditate; consider.

貞觀 The imperial designation of the peace era in the house of Tang.

### Ch'en

臣庶 Minister and people.

臣工 Great or minor ministers.

陳陳 Old and musty essays; stale; archaic.

陳勝 A revolutionary in the beginning of Han.

陳編 Old books.

陳義 To state the sense, meaning.

陳明 To tell; state explicitly.

陳請 To suggest a plan; an idea.

陳卦 To augur.

陳說 To state clearly; set forth.

沉痾 A critical illness; a bad temper.

沉博絕麗 Embellishment of style or things.

塵埃 Flying dust.

### Cheng

爭食 To struggle for food.

爭訟 To go to law.

爭辯 To argue.

爭爲雄長 To strive for leadership.

爭鬭 To quarrel.

爭較 To compete; contend.

爭鬭 To fight and quarrel.

爭奪 To struggle for the spoils.

正士 An upright scholar.

正稅 The full duty.

正副二紙 The original and copy.

正其誼 To attain the essential.

正史 A standard history.

正文 The original text.

正立 To have a true hearing.

正直 True; regular; straight.

正卿 The minister of a vassal prince.

正大 Great and generous.

正顏色 To carry oneself with dignity; correct deportment.

正項 The funds for expenditure; appropriation.

正款 The authorized amount.

正蒙難 True in danger; a friend in need.

政教 Government and education.

政界 Official regime; political sphere; official class.

政治 Policy; polity.

政府 The Government.

政才 Ability for politics.

政務處 Privy Council office.

政策 Method of administration.

政體 Administration.

政治根本 The essential of administration.

徵收 To collect taxes; levy.

徵多報少 To collect much and report little; to make false returns

徵調 To transfer troops.

鄭衛 Names of adjoining principalities.

鄭重 To pay attention to.

### Ch'eng

成家 To set up a home; to marry a wife.

成人材 To become a scholar.

成俗 To reform manners.

成功 To succeed; be effective.

成禮 To finish a ceremony.

成誦 To memorize thoroughly.

成人 To be of age; sixteen years old.

成德 n. established in virtue.

成語 A proverb; adage.



**成文** A written document.  
**成勞** Meritorious.  
**成案** To be on the file; a precedent.  
**成績** Merit gained.  
**誠意** Sincere.  
**誠懽** Truly pleased.  
**誠忭** Sincerely gratified.  
**誠實** Sincere; reliable.  
**城郭** The city limits.  
**城固** A fortified city.  
**承歡** To win approbation.  
**承索** To demand.  
**承領** To receive.  
**承充** To take up an appointment.  
**丞相** A prime minister of Chin Shih Huang.  
**乘桴** To go on a raft.  
**乘亂** To take advantage of disorder.  
**懲忿** To repress one's anger.  
**懲處** To punish.  
**稱霸** To be counted a dominant power.  
**稱名** To be called by.  
**稱呼** To call; name.  
**稱盛** Successful; prosperous.  
**呈報** To report to a superior.  
**呈繳** To return anything.  
**逞兇** To be audacious.

## Chi

**飢食** To eat when hungry.  
**祭祀** Sacrifice.  
**寂滅** Repose; Nirvana.  
**既昏** Twilight.  
**既已** Finished.  
**既而** In a short while.  
**既久** For a long time.  
**既往** Passed (said of time and things).

**濟濟** Multitudinous.  
**濟陽** Another name for Tsinanfu.  
**卽戎** On the point of war; battle; ready for war.  
**卽便** Thereupon; quickly; on the spot; forthwith.  
**輯和** To unite in concord.  
**輯慶** A bundle of prosperity; a crowd of delights.  
**積習** Inherited habits; habits.  
**積財** To accumulate wealth.  
**積匪** An old offender.  
**積累** An accumulation.  
**積弱** An old weakness; decrepit.  
**積善** To abound in good works.  
**稽首** To bow the head; kotow.  
**紀錄** A record.  
**記載** To record.  
**疾疫** Plague.  
**疾趨** To run speedily.  
**疾走** To go quickly.  
**疾惡** To hate evil.  
**吉房** A fortunate house.  
**記誦** To study.  
**記挂** To remember with love.  
**繼志** To carry out the wish of a deceased person.  
**己任** A personal responsibility.  
**極知** Perfect comprehension.  
**極渥** Most generous.  
**幾希** Almost.  
**幾何** How many; few.  
**急速** With all speed.  
**急公** Zealous in the public interest.  
**急切** Critical; exaggeration.  
**急進** Radical.  
**汲郡** Name of a prefecture.  
**及時** At the time; up to.

及歸 Until return.  
 及半 Up to half time.  
 計無復之 No means; Helpless.  
 計時 To count the time.  
 雞肋 Breast of a chicken; to find no pleasure in action yet loath to give it up.  
 激發 To suddenly spring up; a sudden uprising.  
 集證 To call witnesses; an accumulation of evidence.  
 集衆思 A symposium or consensus of opinion.  
 集祉 A multitude of happinesses.  
 集鎮 *Chi* a hamlet, *chen* a township.  
 集股 To collect capital for business.  
 集款 To prepare funds.  
 緝熙 Perpetual brightness (character.)  
 畿輔 The royal domain; demesne.  
 畿內 Within the royal city.  
 羈絆 To restrain; control.  
 伎倆 a mediocre capacity.  
 籍斂 To demand illegal taxes.

## Ch'i

器用 Vessels; utensils.  
 器皿 Crockery.  
 器具 Furniture.  
 器識 Experienced and versatile.  
 氣壅 Dyspnoea; want of harmony.  
 氣忿 Anger, to be angry.  
 氣質 Natural qualities.  
 氣象 Appearance; looks; weather.  
 氣息 Breathing.  
 齊體 Equality.  
 齊整 Ordered; To put in order.  
 齊民 Common people; lower classes.  
 齊魯 Ch'i and Luh; alike; similar.

齊給便敏 Quick and clever.  
 齊家 To regulate the home.  
 期內 Within a fixed time.  
 期年 A year.  
 期限 Within the limited or fixed time.  
 其無悔 Do not regret.  
 其後 Afterwards.  
 起布衣 To spring from the common people.  
 起見 To make up the mind; form an opinion.  
 起點 The origin; starting point.  
 起程 To start.  
 騎龍 To die, said of royalty.  
 悽愴 To be bereaved; sorrow.  
 豈待 How? why ask?  
 七畧 Seven stratagems (military).  
 七日來復 "Sabbath," a period of seven days.

啟齒 To speak.  
 戚戚 Sorrowful.  
 祈禱 To worship; to esteem.  
 奇怨 Deep aversion; hate.  
 奇悍 Envious.  
 汽機 Steam engines.  
 欺飾 To condone; whitewash.  
 欺誣 To swindle.  
 欺陵 To cozen; deceive.

卻將 About to be.  
 歧路 Cross roads; a by-path.  
 企足 To stand on tiptoe.  
 乞兒 Beggars.

## Chia

挾仇 To harbour enmity.  
 挾有微嫌 To nurse resentment.

甲兵 Soldiers.  
 甲冑 Armour.  
 嫁女 To betroth a daughter.  
 家門 Home.  
 家道 The circumstances of the home: domestic economy.  
 家有塾 A family school.  
 家法 Home discipline.  
 家塾 Private school.  
 佳婿 A good son-in-law.  
 佳製 A good piece of work.  
 假令 If.  
 假手 To commission.

加乎人上 Excelling; above the ordinary.  
 加恩 To show favour.  
 加稅 To increase duty (taxes).  
 枷號 The cangue: a warning.  
 價值 The price; value.  
 駕塵 To raise dust, as a carriage.

## Chiang

江東 Kiangsu, so called in the time of the Three Kingdoms.  
 江漢 Hupeh; Wuchang.  
 疆臣 A provincial authority; border governor.  
 疆圻 A division; a prefecture.  
 疆吏 Provincial magistrate.  
 將來 A sign of the future; soon; later on.  
 將順 To rely on and follow; to co-operate.  
 講明 To explain; state clearly.  
 講義 To explain the essential meaning.  
 降心 (hsiang) To humble one's heart.  
 獎飾 To praise; extol.

## Ch'iang

強幹 Masterful; able; powerful.  
 強兵 Valorous troops.  
 強梁 Daring; marauding.  
 強詞 A forced and arbitrary explanation.  
 強者矯 Uniquely able.  
 強聒 Tiresome speech; to bother.  
 強半 The greater part.  
 強詞奪理 To snatch a victory in argument.  
 搶掠 To rob; capture.  
 彊學 Strenuously studious.

## Chiao

交屍 A murder case.  
 交兇 To surrender the chief culprit.  
 交出 To surrender; hand over.  
 交過 To meet; interchange visits.  
 交納 To pay in.  
 交還 To return; repay; refund.  
 交妥 To complete a transaction.  
 交足 To pay the full amount.  
 交涉 Intercourse; relationship.  
 交卸 To vacate; resign; lay down; to hand over office.  
 交易 To exchange commodities.  
 交通 To communicate by railways, ships and telegrams.  
 交受其害 To cause general suffering; loss.  
 交爭 To strive; struggle.  
 交綏 To engage in battle or conflict.  
 交窮 To break off connection.  
 絞監候 To await strangulation in prison.  
 絞立決 To strangle immediately.  
 校理 (hsiao) Proof reader.  
 矯暴 Arrogant and proud.  
 較勘 To compare with an original; proof reading.  
 較准 To correct; approved after examination.

狡焉 Fiercely; hound-like.  
 狡詐 Swindling.  
 橋舌 Struck dumb; stupefied; amazed.  
 教之諄諄 To teach thoroughly.  
 教授 Inspector of education in a fu.  
 教誨 To discipline; train.  
 教化 Culture, a n. made of two verbs, *chiao* to teach (by those above), *hua* to be educated (said of those below).  
 教禍 Ecclesiastical trouble.  
 教案 Ecclesiastical lawsuits.  
 教會 Church.  
 教皇 Pope.  
 教微 Decayed religions.  
 教習 Teachers; professors.  
 教務 Church affairs; educational matters.  
 教育 Education.  
 剿辦 To quell; decapitate; punish.  
 驕態 Arrogant-like.  
 驕奢 Proud and extravagant.  
 繳回 To refund; surrender.  
 蕉黃 Scorch; singe; calcine.  
 焦思 Anxious; concerned.  
 僥倖 Incompatible; unexpected.  
 矯矯 Excelling; different from others; exceptional.

## Chieh

借給 To lend.  
 借約 A bond; I. O. U.  
 接物 To be of mutual service; to borrow from each other.  
 接收 To receive; come to hand.  
 接續 To add; appendix.  
 揭明 To reveal; explain.  
 揭簾 To lift the curtain.  
 揭示 To show; inform.

節目 Index; divisions; sections.  
 節度使 A governor (in the Tang times).  
 節儉 Economical.  
 節序 A festival.  
 節節 Joints; seam.  
 戒謹 To warn.  
 解左驂 Right hand of a tandem.  
 解說 To explain; expound.  
 解免 To end a case; to give satisfactory reasons or extenuating circumstance.  
 解釋 To unravel a mystery, tangle.  
 潔淨 Clean.  
 潔身 Clean in body; free from guilt.  
 結怨 To beget a state of enmity.  
 結果 To bear fruit; results.  
 截角 To cut off a corner from an envelope; to take off four protective corners from an official stamp.  
 藉端 To take advantage of.  
 竭力 To exert one's utmost.  
 竭誠 To use heart; most sincerely.  
 子子爲義 To regard trifles as virtue.

## Ch'ieh

切切 Altogether; efficiently.  
 切勿 A strong prohibitive.  
 切忌 Prohibited; interdicted.  
 切實 Verily; sincerely; truly.  
 切己 Self-concern; of personal consequence.  
 切齒 To grind the teeth in anger.  
 切宜 Allowed; permitted, chartered; most consonant with.  
 妾婦 Wife; women folk.  
 竊觀 To spy.  
 竊附 To agree.  
 竊聞之 To secretly enquire.

竊查 To enquire secretly.  
 竊去 To escape; leave furtively.  
 挈眷 To leave with one's family.  
 挈儔 To lead companions.

## Chih

置簿 To lay down a book; to make a register.  
 置筯 To lay down the chopsticks.  
 置若罔聞 Pay no heed to (both good and bad).  
 置守 To establish a warden.  
 置王 To set up an emperor.  
 砥礪 To smooth a difficulty.  
 紙劄 Scroll; stationery; MSS books.  
 至治 A state of government efficiency.  
 至日 The winter solstice.  
 至優 Excellent.  
 至親 Most friendly.  
 至乎遠 To go far, implying (*ku*) more than was expected.  
 至纖 Very fine; very minute.  
 至悉 Intimate knowledge.  
 致干咎戾 To transgress the law.  
 致謹 To be careful.  
 致知 To utilise and extend one's knowledge.  
 致精 To result in minute detail; perfection.  
 治本 The fundamental of government; radical measures.  
 治田 To superintend agriculture.  
 治標 To cure the outside.  
 治獄 To decide a case.  
 治喪 To look after funerals.  
 治事 To transact business.  
 治國 To govern.  
 治身 Self-culture.  
 治安 To reduce to order.  
 治心 To cultivate the heart.  
 治病 To cure illness.  
 治法 Administration.

治民 To keep order; rule the people.  
 治隆於上 To have proper governing methods.  
 治市 To superintend trade.  
 直接 To receive directly; direct taxation.  
 直諒 Two good men, v. Analects.  
 直隸 Under direct imperial authority.  
 直閣 An old name for Prime Minister.  
 枝路 A branch road.  
 支離 Sundries; odds and ends.  
 支持 To support; help.  
 支吾 Hum and haw.  
 支流 To flow in separate streams.  
 志慮 To ponder; think on.  
 志士 A good student.  
 志學 Press on in learning.  
 智識 Knowledge; experience.  
 智慧 Intelligence; cleverness.  
 製造 To manufacture; build.  
 制作 Create as literature, institutions, etc.  
 制事 To superintend.  
 指斥 To reprimand.  
 指實 To tell the facts.  
 指名 To point out the man; to name.  
 指陳 To expound; amplify a theme.  
 指點 To direct; to advise.  
 知改 To know the need of change.  
 知我 To know me: to be a friend.  
 知情縱容 To permit what is known to be bad.  
 知悉 To understand.  
 知人 To have the power to know men.  
 知己 To know oneself.  
 職銜 An honour; decoration.

**職業** A profession.  
**職分** Position; duty.  
**執照** A passport.  
**執掌** To edit; superintend.  
**執法如山** Unchangeable; like laws of Medes and Persians.  
**執鞭** To drive.  
**窒礙** An obstacle; to stop.  
**窒慾** To eradicate evil.  
**脂膏** Energy; vitality.  
**秩序** Order; sequence; gradation.

## Ch'ih

**吃緊** Critical; gravity.  
**馳往** To speed; dash towards.  
**馳驅** Busy; go back and forth; gallop to and fro.  
**馳心** To ruminate; think of past or distant events.  
**持赴** To carry and deliver (as a letter).  
**持志** To fix the resolution.  
**持論** To maintain an opinion; to advocate.  
**遲速** Slow and swift; speed.  
**遲迴** Slowly; dilatory.  
**恥辱** Shame.  
**飭身** To cultivate the body.  
**飭令** To order; command.  
**赤子** An infant; the colour of a new born babe.

**斥逐** To reprimand and dismiss.

## Chien

**檢點** To tally; take stock; arrange.  
**檢奉** To give; bring; hand to.  
**檢責** To blame oneself; self-criticism.  
**儉約** Economical.  
**肩挑** To carry.

**艱難** Distressed; difficulties.  
**艱鉅** Difficult and onerous.  
**踐阼** To go on stepping stones.  
**兼司** To take double duties.  
**兼用** Manifold use; double use.  
**兼愛** Altruism; to love without distinction.  
**兼祧** To worship at the altars of direct and indirect ancestors.  
**兼顧** To attend to definite and supplementary affairs.  
**兼利** Compound interest.  
**兼聽** To be clever; take in much information; to hear both sides.

**見票** "At sight."  
**見義** To recognize merit.  
**見大賓** To receive a worthy guest.  
**見證** Witness.

**減料** To lessen the quantity; reduce the amount.

**減半** To reduce by half.

**減輕** To make lighter.

**簡編** Verse and chapter; volumes.

**簡任** To select for duty.

**間日** Every other day.

**僭踰** To go beyond what is lawful.

**諫說** To admonish.

**諫行言聽** Listen to and follow advice.

**堅靜** Sincere and true.

**堅意** Firm.

**堅定** Fixed; decided.

**堅忍** Strong and patient

**漸漸** Slowly; gradually.

**漸弭** To gradually disappear.

**賤物** Tinsel; cheap and common.

**賤儒** Charlatan; sciolist.

**餞臘** To change the candle; end of the year.

**奸計** Sinister designs.  
**奸淫** Treacherous and lecherous.  
**揀選** To select; a method of selecting the Hsien magistrate.  
**借債** To borrow; make a loan.  
**監國** Regent (also a verb).  
**監司** Comptroller, said of high Provincial authorities, who have the control of officials.  
**建白** To be able to act and speak; to have the gifts of administration and speech.  
**洊擢** To raise in office gradually.  
**姦邪** Lewd.

## Ch'ien

**前往** Formerly; before; in past times.  
**前代** Former dynasty.  
**前輩** Elders; superiors.  
**前來** To receive; come to hand (patois).  
**前人** Predecessors; those of by-gone days.  
**前敵** The front rank of combatants.  
**前途** The future; the road ahead.  
**前規** Example; pattern handed down.  
**欠款** Debt, either national or private.  
**遷善** To walk in good ways; mend one's ways.  
**遷怒** To visit one's anger on the guiltless.  
**千里** A long distance.  
**千言** A versatile and good writer.  
**千駟** Majesties; worshipful.  
**千條** Diffuse; multitudinous; a thousand and one things.  
**千舉萬變** Unsettled.  
**牽強** Forced; unnaturally.

**遣使** To appoint; depute; send.  
**淺理** Superficial.  
**虔修** To act sincerely; worshipful; to work with care.  
**潛逃** To run away from duty.  
**潛聽** To overhear; keep one's ears open; on the alert.  
**褰裳** To clasp the hand; to button-hole.  
**僉同** Unanimous.  
**鈐章** To stamp.

## Chin

**金玉** Precious stones, words, etc.  
**今者** The present; men of to-day.  
**今人** Contemporaries.  
**謹守** To carefully guard.  
**謹愿** To assent to whatever is said.  
**謹稟** To respectfully petition; ask.  
**謹奏** To memorialize.  
**謹蓄** To carefully preserve.  
**盡殺** To exterminate.  
**盡忠** To be quite loyal.  
**盡性** To develop one's nature; exert one's nature; full life.  
**盡臣** A loyal minister.  
**晉楚失其富** Powers inapplicable to events, as wealth useless in redeeming the owner from a death sentence.  
**晉文** A renowned emperor.  
**晉登** To ascend; mount; advance.  
**晉贈** To advance a step; used in monarchical government documents; posthumous honours.  
**近世** The present dynasty.  
**近史** The present records.  
**近好** Epistolary greeting; "I hope this finds you well."

禁防 To prepare against.  
 禁烟 Injunction against opium.  
 禁革 Expel; proscribe.  
 禁運 To prohibit transmission.  
 禁種 To prohibit the sowing of.  
 禁令 To fast.  
 禁絕 To expel; exclude; veto.  
 進退 To advance and retreat; to improve and degenerate.  
 進修 To improve; advance in culture.  
 進德 To advance in virtue.  
 進步 To progress.  
 進修 To advance; improve.  
 進口 To arrive; enter.  
 進酒 To send in wine; treat guests.  
 筋骨 Nerve and bone; tissue and bone.  
 緊要 Important; urgent.  
 巾悅 Handkerchief and sash.  
 浸假 To suppose; for instance.  
 津貼 To help with capital.  
 津門 Tientsin.  
 津局總辦 The Commissioner Tientsin.

## Ch'in

禽獸 Feathered and four-footed beasts.  
 親隣 Relations and neighbours.  
 親裁大政 Personal decision in state affairs.  
 親友 Relations and friends.  
 親勘 Personal inspection; enquiry.  
 親貴 Imperial clan.  
 衾影 Coverlet and shadow: "go in and out"; "alone."  
 勤求上理 To seek for best methods.  
 勤政 To be earnest in ruling.  
 勤勞 To work hard.  
 寢饋 Sleeping and eating.

寢衣 Night clothes; coverlet.  
 欽奉 To receive a royal command.  
 欽此 Let this be done.  
 欽遵 To obey the royal command.  
 欽頒 To issue a royal command.  
 侵害 To secretly injure; defame.  
 侵畧 To encroach upon.  
 侵吞 To swallow; eat up.  
 侵蝕 To gobble up; embezzle.

## Ching

整潔 Neat and clean; in good order.  
 整齊 Arrange and put in order.  
 整頓 To put to rights; arrange.  
 整飭 To tidy.  
 經猷 Governing ability.  
 經歷 To transact; pass through one's hands; an official.  
 經學 Classical learning.  
 經世 To govern; the past.  
 經緯 Warp and woof.  
 經費 Expenses.  
 經典 Ancient literature.  
 經手 To act; handle; manage; manager.

敬長 To revere elders.  
 敬天 To venerate Heaven.  
 敬止 To be most reverent.  
 敬讓 To respect and pay deference to.

矜式 Example; pattern.

景祚 Good luck, auspicious.  
 景教 Nestorian church.

逕覆者 I reply to (said in a letter).

京師 The Capital; centre of people.  
 京城 The Capital; central place.  
 京官 Metropolitan officials.

精誠 Sincere; worshipful.  
 精思 Minute thought.  
 精明 Intelligent.



**精要** The essential and vital.  
**精神** Energy; spirit; vitality.  
**精氣** Vitality and spirit; physical energy.  
**精意** Detailed meaning; the essence of a theme or article; profound.  
**警心** To be awake, and alert; warned.  
**警覺** To arouse; stir.  
**靜坐** To sit quietly.  
**靜候** To await quietly.  
**兢兢** Fearful.  
**兢兢** Fearful.  
**境遷** To change the environment.

## Ch'ing

**情事** Affair.  
**情急** Urgent; critical.  
**情出無奈** To reach a crisis; to find no way of settling a matter.  
**情願** Willing; voluntarily; to consent.  
**情甘** Voluntarily.  
**情偽** True and false; fact and fallacy; a bad intention.  
**情理** Right; reason.  
**情節** Circumstances.  
**情形** Condition; occasion.  
**情狀** Appearances; phase; aspect.  
**清淨** Clean and pure.  
**清白** Clean handed; honest.  
**清還** To repay.  
**清明** Easter; early dawn.  
**清冊** A statement of account; balance sheet.  
**清單** A statement; specification; summary; balance sheet.  
**輕聽** Not to weigh what one hears; to listen; to gossip readily.  
**輕薄** Careless; shilly-shally; frivolous.  
**輕重九府** The method of minting in Ch'i.

**輕賤** Frivolous; lack of self-respect.  
**請獨** To memorialize for remission of taxes.  
**請絕** To cease intercourse; break off friendship.  
**請去** To ask permission to resign.  
**請求** To request; beg.  
**請託** To make bold to ask; to ask on behalf of.  
**請安** To greet parents (ancient): under Manchu phrase came to be of general use.

**鯨鵬** Whale and ruhk; a man of great ambition.

**頃聞** A rumour; recent news.

**卿大夫** The assistant minister of a principality.

**卿貳** Assistant ministers.

## Chiu

**糾衆** To collect a crowd.  
**糾參** To reprimand and impeach.  
**久矣** So long.  
**久享** To be venerable; to be long in possession of honour.  
**久之** Long (chih=time).  
**久遠** Long and far reaching.  
**舊制** The old regime.  
**舊教** The old religion; the old sect.  
**舊染** An old blemish.  
**九流** The 9 branches of learning, and San Chiao, 3 religions.  
**九合諸侯** v. Legge Analects Bk. xiv. chap. xviii.  
**九通** An encyclopædia on state affairs.  
**九夷** Foreigners v. Legge Analects Bk. ix 13,2.  
**究竟** To find the facts; enquire into source.  
**究治** To enquire and punish.  
**就此** To choose this; to lean to this.  
**就寢** To go to sleep.

救火 To extinguish fire; save.  
 救熄 To put out the fire.  
 救衆生 To save life.  
 救急 To help in difficulty.

赳赳 Valorous; courageous.

## Ch'iu

秋收冬藏 To gather and store.

囚焉 To imprison.

囚奴 To enslave.

求絕 To break off friendship.

求去 To resign.

求工 To seek perfection and excellence.

求退 To retire from office; return home.

## Ch'iung

窮且盜 Extreme poverty; verge of starvation.

窮理 To probe to the depths.

窮困 Tired; fatigued; crippled.

窮鬼 "Poverty."

## Cho

捉人 To capture.

捉獲 To arrest.

酌量 To think and decide.

酌定 To compute; to consider.

濁世 The evil world.

著述 Literary works.

著書 To write; make books.

著力 To use one's energy.

著緊 Important (close fitting as clothes).

卓然 Stately; exceptionally.

斲削 To plane; pare; trim.

斲木 To chop; cut.

觸目 To strike the eye (metaphorical).

觸目警心 To excite the eye and move the heart; to agitate.

觸悟 To move and arouse.

觸諱 To blurt out unwelcome truths.

## Chou

周道 The territory of Chou.

周室 The Chou Family.

周旋 Intercourse and sociality.

周詳 Prepared and prescient; efficient.

周折 Difficult.

周知 To make known everywhere.

周閉 To withdraw into one's shell.

摺摺 A crease; a fold; dogeared.

粥飯 Congee and rice.

## Ch'ou

抽薪 To lessen the fuel.

籌備 To plan and prepare.

籌款 To frame a revenue.

籌畫 To prepare and plan (as an estimate).

醜類 Knaves; villains.

酬物 To make a thank-offering.

酬酢 Sociality.

仇讐 Misunderstanding.

仇怨 To dislike; hate.

仇隙 To become enemies on account of a trifle.

仇教 Church enmity.

仇視 To look upon as an enemy.

仇讎 An enemy.

紬繹 To spin out the meaning; worm out the essentials.

## Chu

主謀 To plan out; design; one who projects.

主敬 To make reverence an essential object.

主名 The leading name.

主奴 Master and slave.

主義 Essence; theory; —ism.

主事 To superintend; an inspector; secretary.

**主張** (New) To take a lead; insist; to advocate.

**主旨** Essential; point; object.

**註解** An exposition; to expound.

**駐藏大臣** The Imperial Commissioner(resident) in Tibet

**駐京** To dwell in the Capital, said of foreign ministers or provincial officials.

**駐紮** To station at.

**駐防** To guard; Manchu provincial garrison.

**注疏** The Han commentaries on the classics.

**珠槃** Interchange of courtesies between ministers.

**諸夏** The United Kingdom of Hsia.

**諸症** A crowd of plagues.

**諸君** You; gentlemen.

**諸篇** A collection of books.

**諸侯** Feudal princes.

**諸臣** You; ministers.

**諸國** Every kingdom.

**諸生** You; students.

**逐年** Successive years.

**逐目** The successive themes.

**祝融** Bonzes.

**祝壽** To congratulate on one's age.

**誅求** To demand booty.

**誅暴** To put the violent to death.

**硃批** To seal with the vermillion pen.

**竹銃** A bamboo gun.

**竹簡** Letter; cover.

**組織** To build up; to organize.

**朱顏** To paint the face; ruddy face; blushing.

**株守** To be stupid; conservative (The man who waits for the hare).

**朱萼** Red flowers.

### Ch'u

**出示** To issue a proclamation.

**出令** To order an official.

**出弟** To act brotherly.

**出言** To speak.

**出口** To export; speak.

**出入** To issue and enter; current.

**出貢賦** To render tribute and taxes.

**出行** To go on a journey.

**出辭氣** To judge a man from his demeanour.

**出險** To escape a danger.

**絀於不知己** His defect is lack of self-knowledge.

**鋤其疆梗** To weed out the bad.

**處世** To live one's life in relation to others.

**處治** To act; execute; operate; arrange.

**處事** To execute; perform.

**處己** To govern one's self.

**處人** To act towards others.

**處分** To mete out official punishment.

**楚材晉用** To use other nationals.

**初學** Primary education; elements; a tyro.

**初供** First evidence.

**樞密** State affairs.

### Chuan

**專泐** I write specially.

**專用** To use specially; only this kind.

**專一** Concentration.

**專任** To put the entire responsibility on.

**專肆** To assume authority; arbitrary power.

**專精** Specialize.

**專責** You must be entirely accountable.

**專制** To take command; absolute; despotism.

**專心一志** Concentration of mind and aim.

**轉機** To change; turning point.

**轉喉** To sing; cadence of voice in speaking.

**撰述** To compose; write.

### Ch'uan

**傳案** To summon.

**傳訊** To summon for examination.

**傳集** To summon both sides.

**傳衍** To transmit; hand down.

**傳經** To hand down tradition; to spread as disease from one part to another.

**穿鑿** To make excuses; to be trivial.

**川駛** The flow of waters.

**川湘** Szechuan and Hunan.

**川澤** A large volume of water.

### Chuang

**莊嚴** Majestic.

**莊言** Golden words.

**莊生** Another name for Chuang Tz'u.

**壯麗** Great and glorious.

### Ch'uang

**瘡痍** Calamity; plagues; distress.

**創立** To establish; start.

**創設** To establish; found.

**創獲** To discover; invent.

**創舉** To originate; create new (said of things, such as Republic in China); produce.

### Chui

**追逐** To pursue; hunt.

**追獲** To capture.

**追比** To fix a limit for payment (official).

**追回** To pursue and bring back.

**贅疣** An excrescence.

**綴學** To have extensive knowledge.

### Ch'ui

**垂簾** To attend to state affairs behind the bamboo curtain.

**垂鑒** "Bow down and listen".

**垂法** A method transmitted from the past.

**垂詢** You were kind enough to enquire (Epist).

**垂青** To regard with favour.

### Chun

**准駁** Assent and refusal.

### Ch'un

**春秋** Spring and Autumn Classic: annals; chronicles.

**春暉** To care for; fondle and nurse.

**春耕夏耘** To hoe and weed.

### Chung

**重聘** To engage at a heavy salary; large dowry.

**重聞** Two generations in the house.

**重熙累洽** Successive eras of peace.

**重新** Start anew.

**重罰** To punish heavily.

**重要** Important; influential.

**重臣** A weighty minister.

**重案** A serious case.

**中外** Home and foreign; inner and outer; the capital and provinces.

**中人** Middleman; middle class.

**中土** China; the centre.

**中歲** Middle age.

**中學** College.

**中壽** About sixty years of age.

**中材** Mediocre.

**中立** Neutral.

**中央** The central authority.

**中道** The middle way; modus vivendi.

**中飽** The officials (not people or king) get the plums.

**中興** To renew; revive.

- 忠信** Loyalty and fidelity (towards fellowmen).  
**忠愛** Loyalty and love (towards throne).  
**忠義** Loyal to death.  
**忠誠** Sincerity.  
**忠告** To exhort in love; faithful admonition.  
**冢宰** Prime minister.  
**衆子** Young children (excluding the oldest).  
**衆議** General assembly.  
**衆庶** All; people.  
**終焉** Ending; finality.  
**終後** Rear; behind.

## Ch'ung

- 冲齡** Infant emperor.  
**冲人** Young (spoken of emperor).  
**充塞** Full; all permeating.  
**充飢** To satisfy hunger.  
**充軍** To banish.  
**銃傷** Gun shot wound.  
**銃殺** Killed by a shot.  
**崇奉** To honour; serve.

## Chü

- 居心** To mean; hold a view.  
**居家** To carry on the house.  
**居尊** To be reverent; to occupy an honourable position.  
**居敬** To preserve a worshipful mind.  
**居處** The home; dwelling.  
**居民** Residents.  
**聚衆** To assemble a crowd (bad sense).  
**聚集** To assemble a crowd (good sense).  
**舉之於口** To recommend verbally.  
**舉止** Carriage; behaviour; cp. with 品行.

- 舉匙** To ladle; to eat with a spoon.  
**舉筯** To eat with chopsticks.  
**舉國** The whole country.  
**舉人** A degree; to elect.  
**俱全** Completely furnished.  
**具呈** To present a petition on important matters; more style than a "ping."  
**具奏** To memorialize.  
**具稟** To present a petition.  
**據實** To rely on facts; according to the facts.  
**遽責** To blame thoughtlessly; without consideration.  
**遽施** To act on the spur of the moment.

- 巨款** Enormous sum.  
**巨體** A great man; a great volume.  
**局外** Outsider.  
**拘墟** Mediocre; narrow-minded.  
**拒捕** To oppose; resist.  
**鉅闕** Battlements outside the imperial palace.

## Ch'ü

- 曲直** Crooked and straight.  
**曲學** Minor studies; unusual subjects of study.  
**曲禮** Name of the first section in the Li-chi  
**曲折** Winding; sinuosity.  
**曲徇** To give aid unlawfully.  
**娶妻** To marry.  
**取禍** To bring disaster.  
**取予** To receive and give.  
**取民** To receive from the people.  
**屈志** To allay one's ambition.  
**去國** To depart to foreign parts.  
**祛害** To weed out soil.  
**區區** Minute details.

**趨蹌** To run to and fro.  
**趨勢** To note the direction; tendency of forces.

## Chüan

**眷戀** To think on with affection.  
**眷顧** To look after; care for.  
**眷屬** Family.  
**眷口** Family.

**涓潔** Neat and clean.

**捐輸** To subscribe.

## Ch'üan

**權衡** To weigh as merit: circumstances; yard and weight.  
**權謀** An expedient.  
**權力** Influence; power; privilege.  
**勸百** To admonish; give an example.  
**勸善** To urge to virtue.  
**勸誘** Admonish and lead.  
**勸募** To invite subscriptions.  
**勸諭** To exhort; order.  
**全案** The whole case.  
**全史** A complete record.  
**全功** One man's merit; the whole merit.

**拳亂** A state of anarchy.

**俊改** To change; reform.

## Chüeh

**厥罪惟均** This crime is of the same kind.

**絕纓** To snap the cap strings in laughing.

**絕世** Never seen the like; nonpareil.

**覺世** To arouse the world; awaken men.

**決疑** To remove suspicion.

**決塞** To fill in a broken embankment.

**譎諫** To teach in an indirect way.

**爵祿** An official.

## Ch'üeh

**確然** Truly.

**確切** True to fact.

**確實** Authentic; accurate.

**確定年限** To fix the year inalterably.

**闕略** Rough; incomplete; uncouth.

**缺乏** Poverty stricken; exhausted finances.

## Chün

**軍民人等** Soldiers, people.

**軍政** Military administration.

**軍旅** Soldiers.

**軍營** Barracks.

**軍機處** Army office, (later) Privy Council.

**軍機大臣** The ministers of the Privy Council.

**軍務** Military affairs.

**君子** Sir; Master; Teacher.

**君臣** Prince and minister.

**君師** Prince and Teacher as Confucius

**俊美** Beautiful (of women.)

**俊秀** Good looking; fine abilities.

## Ch'ün

**羣毆** A fighting crowd.

**羣書** All kinds of books; library.

**羣言** Anthology; symposium.

**羣疑** Uncertain; beset with doubts.

**羣生** The people; life.

**郡縣** Fu and hsien.

**郡城** The fu city.

**郡國** A principality.

## En

**恩愛** Marital affection.

**恩施** Benevolence; philanthropy.

**恩禮** Love and courtesy.

**恩遇** To treat with kindness.

## Erh

- 兒時 Time of youth.  
 二者 These two (as mentioned).  
 二子 You students.  
 耳提 To stimulate the ear.  
 耳聰 Capable at hearing; intelligent.

## Fa

- 乏用 No money at command; hampered.  
 法肅 The law must not be relaxed.  
 法祖 To follow the example of ancestors.  
 法律 Principles and laws.  
 法度 Principles; methods.  
 法人 n. Twenty years of age; legal status; legal organization; juridical person.  
 法則 A pattern; rule.  
 發言 To speak.  
 發出 To send; issue.  
 發蒙 To enlighten; instruct.  
 發明 To make clear.  
 發乎口 To utter.  
 發憤 To be zealous.  
 發洩 To use one's ability; to speak out.  
 發揮 To expand and amplify (a theme).  
 發給 To issue; pay out.  
 發表 To reveal; show forth.

## Fan

- 反求 Self-examination.  
 反是 To enquire one's intention; purpose.  
 反覆 To turn over and over.  
 反復 Over and over; up and down.  
 反身 To look within; self-examination.  
 反抗 To oppose.  
 反汗 To go back on one's word.  
 反激 To rise in opposition; strike.  
 販鬻 Pedlar; hawker.

- 翩然 Stylish; good looking; manly.  
 翩翩 Easy, like butterflies in the air; youthful, vigorous.

- 凡民 The common and lewd people as opposed to the sages.

- 藩鎮 Feudal power in the Tang times.

- 幡然 To repent; renovate.

- 繙譯官 A translator.

- 泛濫 Flood; to spread.

- 翻然 To amend.

- 範圍 A sphere (as of ethics).

- 頌言 Diffuse; prolix.

- 范文正 A minister of the Sung, a great and learned man.

- 繁博 Learned; every sort, as of goods; general.

## Fang

- 訪聞 To enquire; learn.  
 訪舉 To arrest on information.  
 訪尋 To search for, enquire after.

- 防範 To fortify; guard against (military and moral).

- 防堵 To raise a defence; (physical and military).

- 防淫除邪 To eliminate vice.

- 放言 Speak out one's mind.

- 放失 To lose control; let go.

- 放肆 Shabbiness; villainy; perfidy; corruption.

- 放火 To set on fire; arson.

- 放心 Don't be afraid; restless, gad about.

- 芳草 Fragrant grass; delicate and sweet.

- 方始 Just the beginning.

- 方冀 I was just hoping (epistolary).

## Fei

廢疾 Decrepit; incurable; maimed.  
 廢然 Abandon; give up in disgust.  
 廢棄 To dismiss.  
 廢帖 A cancelled or useless note; unpayable note; dishonoured cheque.

匪優 Mediocre.  
 匪徒 Criminals; not only.

肥甘 Rich and sweet; delicacies.

非計 Ill-digested plans.

菲薄 Small and mean; trifles.

## Fen

分別 To distinguish.  
 分文 Minute.  
 分明 To differentiate clearly.  
 分解 To make clear each point.  
 分土 To apportion land.  
 分部 To appoint to the various Boards.  
 分合 Analysis and synthesis.  
 分晰 To explain.  
 分司 Salt inspector.

紛然 Copiously.  
 紛繁 Numerous; prolific.  
 紛歧 A branch, side issues; branch studies.  
 紛紛 copiously.

奮躍 Valorous.  
 奮發 Determination.

焚蕪 To burn (as incense).  
 焚掠 To burn and loot.

忿激 Zeal and eagerness.

粉飾 To varnish; (whitewash); (make clean the outside of the platter).

## Feng

風俗 Custom (old). Common law.  
 風氣 Custom (new); novelty; modernism.  
 風雨如晦 Anarchical times.

鳳簫 Phoenix lute.

奉此 To receive; letter come to hand.

奉覆 To send a reply.

封建 Feudalism and centralism.

封邑 To appoint a vassal to a district.

封號 To designate.

鋒鏑 The charge in a gun.

## Fou

浮薄 Supercilious; levity.

浮言 Empty talk.

浮海 To float.

否塞 Clogged; stopped.

## Fu

斧斤 A hatchet.

符璽 Seal; counter-check; Imperial stamp.

符驗 Counter-foil; docket.

夫婦 Husband and wife.

富貴 Honours; riches.

富國 A wealthy country.

富室 A wealthy family.

婦言 Women's talk.

## Fu

負慚 To bear a load of shame; humbled.

復禮 To exalt truth.

復讐 To turn on and revenge.

復業 To revive.

付託 To commit to.

付繳 To repay; clear accounts.

附股 To have a share in a concern.

附會 A forced interpretation.

附生 The first in the hsiu ts'ai examination.

拊循 To soothe and calm the people.



**撫而有之** To gain allegiance by humanity.

**撫憲** Epistolary address of governor.

**撫慰** To tranquillize; alleviate.

**伏願** "I" your servant (epistolary).

**伏羲** Fu Hsi.

**伏乞** To beseech.

**副票** A scrip; a lottery ticket.

**扶桑** Japan; the Orient.

**輔之** To help; aid; minister.

**輔弼** Assistant ministers to the Emperor.

**弗謝** Unthankful.

**拂拭** To dust; mop.

**俯爲威** To have a dignified bearing.

**俯仰** To look up and down; those above and below.

**覆宗絕祀** Childless; without a family.

**赴壑** To gather as waters in a lake.

**赴機** To take advantage of an opportunity.

**赴壇** To mount the Altar of Heaven, (so called because round).

**膺受** To bear great responsibility; of great concern.

**腐敗** Decayed.

**沸水** Boiling water.

**沸騰** Bubbling water; excitement; unrest.

**輻湊** Busy; focus; rendezvous.

**輻幘** Jurisdiction; empire; sway.

### Hai

**害至** Crisis; to meet with disaster.

**海若** Neptune.

**海濱** Marine provinces; coast line.

**海內** China.

**海澨** Coast; far; distant; antipodes.

**孩提** Infant in arms; a child in leading strings.

### Han

**寒熱** Fever; cold and hot.

**寒暑** Cold and heat.

**涵淹** Flooded.

**涵泳** To meditate; to be immersed in a subject.

**涵養** To water; irrigate.

**漢學家** (New) Japanese thinkers, who follow Chinese philosophy.

**漢祖** The founder of the Han.

**汗流夾臂** A crisis; great event.

**汗漫** To wander; travel.

**函電** Telegram.

**睥然** To look with a scornful eye

**悍然** Haughty.

### Hao

**好勇** Daring; courageous; intrepid.

**好貨** To lust; to covet.

**好色** Lecherous.

**好惡** To like and hate.

**浩然** Vitally; overwhelmingly; mightily.

**浩然獨存** To perpetuate influence.

**浩浩** Widespread; great and mighty.

**毫髮** A minute thing; the hair on the ear.

**豪紳** To presume on one's standing.

### Heng

**恆念** Constant remembrance.

**恆德** Commanding belief; reliable.

**恆星** Fixed stars.

橫政 To oppress.  
 橫征 Oppression; illicit taxation.  
 衡命 King by divine right.

## Ho

何也 Why.  
 何知 Ignorant; he knows nothing.  
 何其儼也 How stupid you are!  
 何處 Where.  
 何堪設想 Inexplicable.

賀敬 A present; (written on a card).

荷蒙 A word expressive of thanks.  
 荷包 "Chatelaine", ornaments carried on the girdle.

河嶽 River and mountain.  
 河東 East of the Yellow river.  
 河北 North of the Yellow river.

閭邑 A whole district; county.

合行 Consistent with right; acting lawfully.

和順 Harmonious; amicable.  
 和善 Concord; good and amiable.  
 和解調通 Easy-going and good natured.  
 和平 Amiable; urbane.

喝衆 To lead a crowd (bad meaning).

喝令 To lead; direct; order (unlawfully).

曷已 How can it be ended? This will not end the matter.

嚇唬 To frighten; threaten.

核實 To verify; to audit.

核議 To review and decide.

闔宅 The whole family.

闔閤 To close the door.

## Hou

厚奩 A rich dowry.

厚風俗 To enrich social life.

厚利 Heavy interest.

厚望 Great hopes.

後王 Later kings.

後嗣 Posterity.

後生 Youth; Juniors.

後人 Posterity.

後起 To spring up later.

侯失勒 Herschell.

## Hsi

希圖 To expect; covet.

希臘 Greece.

習聞 A common report.

習其器 Common utensils; instruments.

習氣 Bad manners.

習睹 A common spectacle.

喜慶 Rejoicing.

喜笑 To be bright.

喜神方 God of mirth.

嬉笑 To play and laugh; jovial.

西藏 Thibet.

西甯 Sining, Kansuh.

昔先王 Ancient kings.

昔賢 Ancient sages.

細行 Little matters of conduct.

洗滌 To wash; rinse; clean.

戲笑 To be jovial. Joke.

奚慮 There is no cause of fear.

吸力 Attraction.

息游 Time of play; refreshment.

息事 To quell; smooth down a matter.

息民 To give the people rest.

悉心 To be watchful.

錫賚 To reward; bestow gifts.

攜帶 To carry.

## Hsia

- 下 心 To be humble; timid.  
 下 大 荒 To enter a desert.  
 下 令 To issue a command.  
 下 之 To eliminate; drive out.  
 下 氣 To become calm.  
 下 流 Dregs.  
 下 事 衆 望 To disappoint (as a bad official).  
 下 落 Residence; abiding-place.  
 夏 葛 Summer garments of gauze and lace.  
 狎 昵 Amorous.; devotion; infatuation.  
 蝦 蟹 Prawns and lobsters.  
 遐 齡 Aged; old.  
 黠 桀 Clever rascal.

## Hsiang

- 向 者 Formerly.  
 向 時 Formerly.  
 向 例 Old laws.  
 向 背 To co-operate and oppose.  
 向 日 To face the sun; to look to the throne.  
 響 應 Reverberation; echo.  
 鄉 師 Village schoolmaster.  
 鄉 黨 A band; confederate.  
 鄉 民 Villagers; rustics.  
 鄉 先生 The squire.  
 鄉 鄙 A band.  
 相 誘 To deceive.  
 相 親 To respect.  
 相 齊 Uniform.  
 相 維 Mutual help.  
 相 制 To oppose; withstand.  
 相 因 Dependent on; cause and effect; connected.  
 相 倚 Depend on; mutually related.  
 相 從 To follow.  
 相 率 To take; lead away.  
 相 欺 Mutual deceit.  
 相 奪 To rob.

- 相 養 Birth and growth.  
 相 爭 To strive.  
 相 干 Consequences.  
 相 陰 陽 To cast the horoscope; find the luck.  
 相 縣 Name of a place.  
 湘 鄂 Hunan and Hupeh.  
 詳 慎 To be explicit and careful.  
 詳 密 Clear and secret.  
 詳 細 Plain, detailed.  
 詳 定 Plain and certain.  
 庠 序 Colleges; academies.  
 餉 遺 To make a gift; a present; to give good instruction.  
 箱 篋 Boxes; baskets.

## Hsiao

- 小 人 A mean, little man.  
 小 民 The people; the commonalty.  
 小 學 Elementary education.  
 小 補 A little help; (self-depreciation).  
 小 說 Novel; story.  
 小 節 Minor affairs of deportment.  
 小 儒 A dilettante.  
 小 心 Careful; to be moderate.  
 小 黠 大 癡 To feign stupidity; pennywise pound foolish.  
 曉 諭 To issue instruction; inform.  
 曉 然 I understand; clearly.  
 曉 達 To understand thoroughly.  
 曉 解 To expound clearly.  
 消 亡 To thaw; melt away; disappear.  
 消 弭 To quell; smooth; pacify.  
 消 滅 To put out; destroy.  
 消 長 To decay and grow.  
 孝 弟 Filiality; brotherliness.  
 孝 廉 Scholarly term for a chü-jen.  
 孝 養 To devotedly, and reverently look after parents.  
 孝 經 Filial classic.

**宵旰** Evening and morning; Hard work.

**效法** To imitate; copy.

**效果** Results; effect.

**囂然** Bustling; agog; topsy-turvy.

**曉音** The call of the mother bird; the call of affection and care.

### Hsieh

**械鬪** To fight with arms.

**諧謔** Humour and scorn.

**歇業** To give up business.

**協力** To aid.

**表延** To calculate length.

### Hsien

**陷害** To plan injury.

**陷人** To injure men.

**險惡** Dangerous; treacherous.

**險阻** A strategic point.

**險詐** Tortuous; knavish.

**先王** The typical kings; the ideal man.

**先聖** Confucius.

**先人** Deceased parent.

**先驅** The front and fighting rank; to precede as a scout.

**先帝** The deceased emperor.

**先意** To anticipate parents' wishes and attend to them.

**縣令** The hsien officer.

**縣丞** The assistant hsien officer.

**咸知** For the information of all.

**賢傳** The later chapters of the Great Learning.

**賢臣** Efficient ministers.

**賢良祠** A temple in Peking to good officials.

**賢良** Men of virtue and ability.

**賢師** A virtuous teacher.

**顯名** To be of note.

**顯然** Clearly.

**限制** To limit; circumscribe.

**憲政** Constitutional administration.

**憲鑒** For your excellency's consideration.

**憲法** Constitution.

**憲法大綱** The principles of a Constitution.

**憲法條款** The clauses of the Constitution.

**銜轡** The bit.

**覷覷** Stingy.

### Hsin

**心存君國** The mind is set on public affairs.

**心得** To gain the advantage as of study.

**心誠** Sincerity.

**心下** Humble.

**心志** Ambition; aim.

**心不可放** Restrain the mind.

**心到** To keep in mind.

**心眼** The eye of the heart.

**心灰意冷** Feeble hearted; decayed; to lose enthusiasm.

**心宗** To esteem.

**心肝** Feelings.

**新理** New truths.

**新任** A new incumbent.

**新法** A new method.

**新器** A new invention.

**新學** New learning.

**新機** New invention; a new aspect.

**新義** New meaning.

**欣瞻** I was glad to see you (epist).

**欣慕** To think of fondly (epist).

**信於知己** (Hsin read shen), employ the known and tried.

**信仰** To follow as a religion; to esteem.

**信徒** Disciple; follower.

**信從** To follow; believe in.

信息 News.

信讒 To believe gossip; give credence to slander.

莘莘 A crowd of literati; the pick of the scholars.

### Hsing

行息 To reckon interest.

行事 To transact.

行恕 Generous; tolerant.

行規 Rule of pawnbroking.

行水潦 To drain.

刑政 Punishment and laws v. Anal. 11. 3, 1.

刑戮 Capital punishment.

形倦 Tired-like.

形體 Deportment; carriage; body.

興賢 To exalt the good.

興起 To burst forth; to flourish; arise.

興亡 Revival and decay.

興築 To build.

興訛 To start a rumour.

星辰 Stars; heavenly bodies.

性分 Nature.

性直 A true nature; correct disposition.

性質 Nature; natural quality.

姓氏 Family name.

馨豔 Fragrant and beautiful.

幸甚 Much obliged; very happy (epist).

懼然 Fearfully; alarmed.

### Hsiu

秀頑 Beautiful and ugly.

秀才 A Hsiu ts'ai.

修訂 To edit and correct.

修身 To cultivate the mind.

修明 A golden age (politics).

修飾 To embellish.

修隄梁 To construct bridges and embankments.

修業 To grind; study; learn.

休明 To be at peace (after trouble).

釁端 Cause of quarrel; beginning of strife.

### Hsiung

兇暴 Haughty; insolent; domineering terrorism.

兇犯 A daring criminal.

兇橫 To terrify; to bully.

兄弟 Brothers (ti hsiung colloquial).

胸滿 Congestion of the lungs.

匈奴 Ancient name of the Huns.

### Hsü

需索 To blackmail.

虛位 Nominal; to leave room, reserve a seat.

虛耗 Waste strength, time, money.

虛心 Humility.

虛衷 Humility.

虛語 Falsehood.

虛構 To plan; to cogitate a scheme.

虛糜 To be extravagant.

須是 Should be so.

須知 What should be known; primary knowledge.

須至帖者 Should be handed to the proper etc.

畜德 (ch'u) To nourish one's virtue.

畜使 To keep slaves; servants.

蓄怨 To harbour resentment.

徐徐 Slowly, gradually.

卹典 Imperial honours (to the dead).

胥史 Clerks and messengers.

續訂 To revise.

煦嫗 The Benevolent.

序官 五種 To classify officials.  
To arrange crops.

## Hsüan

宣其湮鬱 To clear up; To promulgate method of relief;  
To relieve as sickness.

宣戰 To declare war; threaten hostilities.

宣諭 To promulgate; publish.

宣布 To distribute; diffuse, disseminate as a command; regulations.

宣慰使 A preacher of peace; a missionary of goodwill.

喧闐 To make a disturbance; to quarrel.

選材技 To select the able.

選舉法 The method of selection.

璇宮 Imperial palace.

旋轉 To revolve as a cyclone.

## Hsüeh

學校 Schoolhouse; College.

學會 Education association.

學部 Ministry of Education.

學子 Student.

學務 Educational matters.

學問 Knowledge.

學究 An old conservative.

學識 Educated and experienced.

學文 Literature.

血輪 Corpuscle.

血氣 Constitution.

血管 Artery.

## Hsün

迅速 Urgent; quick.

迅捷 Urgent; immediately.

訊辦 Examine and sentence.

訊究 Examine.

巡撫部院 Governor with military and plenary authority.

巡憲 Epistolary address of Futai.

巡撫 Governor; Futai.

訓子 To educate children.

訓誨 To correct and train.

訓釋 To warn; to dismiss with a reprimand.

訓俗 To reform a custom.

循環 To revolve; to read over and over.

循序 To act orderly; take a course.

循循 Orderly.

尋取 (hsin) To seek; search.

勳章 A decoration.

旬日 Ten days.

徇人 To fall in with.

薰風 Gentle and warm breeze.

## Hu

戶部 Revenue office.

互相生養 Mutually dependent.

互相 To co-operate; to unite.

互保 Mutual defence; protection.

狐裘 Fox fur.

護送 To send under escort.

## Hua

華士 A brilliant essayist.

華亭 Name of a hsien, West of Shanghai.

華封 To deify the Hua mountain.

化名 Nickname.

化民 To civilize; reform the people.

化俗 To change the customs for the better.

花生 Monkey nuts.

花翎 Peacock's feather.

滑稽 Punsters.

猾胥 Unscrupulous underlings.

驊騮 A superior horse.

**Huai****壞亂** To ruin; deteriorate.**Huan****患病** To contract an illness.**環生** To spring up on every hand; prolific (as thoughts).**環球** To go round the globe.**喚召** To call; summon.**渙然** Swelling; to become clear.**Huang****黃巾** A revolutionist who caused the Three Kingdoms.**黃教** The yellow sect and Llamas.**皇考** The deceased Emperor.**皇室** Imperial Palace.**荒棄** Neglected.**惶悚** To be afraid; alarmed.**Hui****悔罪** To repent.**悔誤** To be sorry.**誨盜** To invite (by ostentation) thieves.**誨淫** To tempt; induce to lewdness (as finery; gay dress).**晦盲** "Dark ages."**會講** To assemble for teaching; discussion.**會同** To meet in conference; as princes.**會議** To discuss.**匯收** To receive; to exchange.**回光** Reflection.**回籍** To return to one's home.**回奏** To make a new report.**毀譽** To slander and praise.**彙獎** To make a list for rewards.**彙解** A symposium of opinions gathered for expounding a book.**迴避** To avoid; get out of the way; to resign on the coming of a relative to hold office in the same province.**潰爛** Cancerous; destroy.**揮絃** To play on the flute.**Hun****混賴** To put off.**混罵** To curse with every epithet.**Hung****黌宮** Confucian temple.**黌塾** College, school.**鴻圖** Territory.**鴻慈** Great mercy.**轟雷** The rattle of thunder.**紅丹** Pills. Red lead.**紅十字會** Red Cross Society.**紅頂** Red button.**宏願** A great scheme; vow; ambition.**閎通** Learned.**洪範** Name of chapter in the Book of History.**Huo****獲案** To arrest and send for trial.**穫實** To gather the harvest.**火腿** Ham.**火器** Firearms.**貨財** Stock and capital.**禍延子孫** Trouble that involves the whole family.**禍患** Distress; calamity.**禍階** The man who gave rise to the trouble; the beginnings of the trouble.**禍作** The outbreak of trouble.**或出或入** Whether incoming or outgoing.

惑世 To trouble the world.  
 惑溺 To trouble and involve.  
 惑亂 To cause mistrust.

## I

一律 Of a kind; same quality.  
 一粥一飯 A cup of broth, and a bowl of rice.  
 一敗塗地 Thoroughly routed.  
 一併 Same kind; quality.  
 一概 Altogether.  
 一偏 Prejudiced.  
 一匡天下 To embrace the whole kingdom.  
 一一 One by one; each.  
 一般 The rest; whole.  
 一毫 Little.  
 一術 Art; method.  
 一品 First rank.  
 一隻 A piece.  
 一生 Life time.  
 一落千丈 To have a great fall.  
 一張一弛 Work and play; Labour and rest.  
 一例 Similitude; alike.  
 一再審慎 To examine over and over.  
 一切 Altogether.  
 一切事宜 All matters.  
 一律斷絕 To cease connections.  
 一紙 Waste paper; no value.  
 一誤再誤 One error leads to another.

億兆 Billions.  
 億萬 Myriads.

意外 Unthought of; unusual.  
 意氣 Temperament; estrangement.  
 意旨 Will; intention.  
 意見 View; experience; opinion.  
 意料 To guess; surmise.

夷狄 Foreigners; east and north barbarians.

夷禮 The etiquette of the foreigner.  
 夷吾 Nom de plume of Kuan Chung.

夷俗 Foreign customs.

醫藥 Clinic and medicine.  
 醫治 To heal.  
 醫國 Prime minister; attend to the country.  
 醫生 Physician.

義方 A good method for teaching sons.

義理 The principle; essence.

義蘊 Profound; deep.

義務 Duty.

義和團 Boxers.

義和拳 Boxers.

儀型 A good example.

議論 To debate; discussion.

議者 Debaters.

議院 Parliament.

議員 Deputy.

議院法 The rules of Parliament.

異端 Heresy.

異日 Another day.

異常 Unusual; strange.

異說 Babbling; heterodoxy.

異謀 To plan a change.

以過相規 To gain help from comparison of faults.

以來 From.

以爲 For; to take for; regard as.

以前 Hitherto.

以後 Henceforth.

以霸 From this it was government by force.

以實對 To reply by facts.

以禮 By courtesy.

以儉化俗 He reformed manners by economy.

以文會友 To associate by means of literature.

以友輔仁 To build up virtue through friends.

已到 Arrived.

已事 Past affairs; Completed; historical.

已而 Wait a bit; after a while.

已足 Sufficient; no more needed.



**亦固其所** Met with his deserts; quite as it should be.

**亦然** Likewise; also so.

**易治** Easily governed.

**易行** Easily carried out.

**易從** Easily followed.

**易知** Easily comprehended.

**依期** According to time.

**依議** To confirm a decision.

**依違** Conformity and infringement.

**衣被** To treat the people well.

**衣冠** Clothing; well-dressed.

**衣食** Clothes and food; essentials.

**衣帛** To dress in silk.

**衣服** Clothes.

**衣領** Collar.

**展衣** The dragon robes.

**移交** To transmit.

**譯本** Translation.

**藝文志** Name of a section of the Han Literature.

**遺像** Portrait of the dead.

**抑損** To be broken; spoilt; decayed.

**抑民** To oppress the people; rule by might.

**逶迤** Zig-zag and long.

**揖拜** To greet; to pay respects (i fold the hands; pai kneel).

**宜春** Spring is the best time, name of a Han garden.

**益多** Overflowing; excessive.

**倚畀** To rely on his help.

**伊等** They.

**肄習** To study; strive.

**肄力** To use effort.

**疑義** Meaning not clear; doubtful.

**疑慮** To doubt.

**貽誤** To err.

**懿旨** The Empress-Dowager's command.

**彝倫** Natural order; human relationships; natural and ordered.

**毅然** Determinedly.

**Jan**

**然後** Afterwards.

**Jang**

**攘袂** To roll up the sleeves; determined to act.

**Jao**

**撓難** To involve in trouble.

**擾亂** To disturb; break the peace.

**Jê**

**熱燥** Hot; tropical.

**Jên**

**人鬼饗** A good man; respected by all.

**人倫** The five human relationships.

**人主** Emperor; ruler; prince.

**人君** Prince; king.

**人情** Affections.

**人參** Ginseng.

**人壽幾何** Man's life is not long.

**人民** People.

**人師** Teacher of men.

**仁人** A benevolent man.

**仁慈** Benevolence.

**仁孝** Filial piety.

**仁義** Righteousness; justice; goodness.

**忍耐** Patience; long suffering.

**綬佩** To hang ornaments on the girdle.

**任憑** To rely on; to depend on; act according to.

**任政** To commit the administration to.

**任內** Included in the duties; during office.  
**任重** Heavy responsibility.  
**任事** To commit the affair to.  
**任意** Obstinately; follow his own opinion.

**Jêng**

**仍蹈前轍** To meet with disaster in the steps of another.

**Jih**

**日理萬幾** Very busy with daily duties.  
**日祉** Daily blessings.  
**日用** Daily needs.  
**日進** Daily advance in learning; daily receipts.  
**日新** Daily renewal; advance.  
**日中** Mid-day.  
**日新月異** Advance; improvement; change.  
**日甚一日** Constant deterioration.

**Jo**

**若存** As though present, said of persons, things.  
**若亡** Almost dead.  
**若烹小鮮** Great ability; more than capable of.

**Jou**

**柔日** Odd days.  
**入承大統** Succeed to the throne.  
**入閣** To enter the Cabinet.  
**入貢** To offer tribute.  
**入祀** To be numbered in the shrine, i.e. to place the ancestral tablet in the "hall."  
**入值** To be in attendance.  
**如數** In full; as fixed.  
**如左** As follows.  
**如廁** Go to the water-closet, (Here 如 means 入).  
**如願** As desired.  
**汝曹** You (plural).

**Jui**

**審知** Intuitive wisdom.  
**銳達** Valour; quick.

**Jun**

**潤寡** To give to the poor.

**Jung**

**戎馬之間** In the fighting line.  
**榮華** Honours.

**Kai**

**剴切** Fully; carefully; clearly.  
**改良** To improve.  
**改過** To reform.  
**改革** To revolutionize; change.  
**蓋鮮** Unavoidable.

**K'ai**

**開通** To open up; intelligent.  
**開宗** The beginning of an epoch.  
**開復** To reinstate.  
**開缺** To depose; dismiss.  
**開設** To establish.  
**開埠** To open as a port.  
**開導** To induce; to lead the way.  
**開仗** To engage in battle.  
**開通風氣** To reform customs.  
**愷澤** Generous; benevolent.

**Kan**

**幹員** A capable officer.  
**幹路** Trunk road.  
**干犯** To offend against.  
**干涉** To interfere; to implicate.  
**干城** A bulwark.  
**威發** To move; to disturb.  
**威寤** To influence; to rouse; to excite.  
**乾兒** Adopted son.  
**乾坤** Universe.  
**乾行** Natural operations.  
**甘心** Willingness.

## K'an

刊布 To promulgate; to publish.  
刊刻 To engrave.

## Kang

剛毅 Resolute; determined.  
綱宗 Leading sections; main part.

## K'ang

抗官 To oppose the officials.  
抗債 To refuse to pay a debt.  
抗拒, 抗阻 To repel; to resist; to oppose.

## Kao

告絕 To separate; poverty.  
告發 To accuse; an information.  
告成 To complete.

## K'ao

考成 To inspect the work of.

## Kei

給發 To send forward; to issue.

## Keng

耕耘 To plough; till.  
耕田 To plough the field.  
更換 To exchange.  
更張 To relax; change.  
更生 To revive.

## Ko

歌舞 Dance; opera.  
各殊 Each different.  
各抒所見 To express a personal view.  
格致 Science; researches.  
革命 Revolution; to revolute.

## K'o

科第 The classes of graduates of the second and third degrees.  
科學 The sciences.

科名 Honour or successes at examinations.

科罪 To convict.

可式 May be tried; good for an example.

可法 May serve as a standard.

可原 May be excused.

課程 Lesson; course of study.

苛法 A severe method.

恪遵 To obey respectfully.

恪守 To carefully observe.

遯逝 Depart; to die.

## Kou

勾結 To entangle; to collect.

詬責 Scold; to revile.

垢膩 Dirty; foul.

鉤元 To get the essence.

鉤稽 To revise; get the main idea.

## K'ou

口實 Evidence.

## Ku

骨肉 Flesh and blood; kin.

## Ku

固陋 Disgraceful; foul.

痼疾 Mortal sickness.

股本 股銀 Capital.

雇工 Employee.

鼓動 To excite; encourage.

鼓舞 To stir up enthusiasm.

蠱惑 To inveigle.

哭泣 To weep.

## Kua

瓜分 To partition.

掛號 To enrol; register.

**Kuai**

乖舛 Ill luck.  
乖僻 Odd; crank.

**Kuan**

關禁 Prohibition.  
關切 To be fond of.  
官署 Office.  
官吏 Officer.  
官制 Official regime.  
管理 To control; to manage.  
懽怍 Joyfulness.

觀成 Expect success.

筭鑰 Keys; power.

**K'uan**

寬貸 To excuse; forgive,  
寬仁 Kind; beneficent.

**Kuang**

廣儲司 Bureau under the treasury.

廣益 Great benefit.

光棍 Street-arab; a rogue.

匡救 To save; rescue.

狂態 Proud demeanour.

**K'uang**

曠時 Wasted hours.

**Kuei**

詭詐 Treacherous.  
詭隨 False.

鬼蜮 Wily; tricky.

閨房 Maiden's bed-room.

規模 Model.

規畫 To plan.

貴人 Noblemen.

貴德 To esteem virtue.

皈教 To follow the doctrine.

魁儒 A famous scholar.

**K'uei**

揆度 To think; consider.

虧損 To injure; ill health.

虧倒 To be bankrupt.

談諧 A joke; to be jovial.

恢大 To extend; amplify.

**K'un**

昆弟 Brothers.

**Kung**

公言 Public opinion.

公堂 Court.

公司 A company.

公室 A public hall.

公理 Axiom; self-evident truth;  
universal opinion.

公法 The public law.

公費 Money for public use.

公用 Public use.

公使 Minister.

宮室 Palace.

工料 Industrial department.

工匠 Artisan.

工師 Chief mechanician.

功令 Regulations for work.

共和主義 Republicanism.

共和 Republic.

供給 To supply.

躬行 To do by oneself.

礦權 Right of mining.

**K'ung**

空虛 Emptiness.

空譚 To speak nonsense.

空言搪塞 To put off with words.

控禦 To govern.

## Kuo

- 國有常形 Penal codes.  
 國法 National laws; statutes.  
 國家 Nation; country.  
 國課 National taxes.  
 國都 Capital; kingdom.  
 國疆 National territory.  
 國藩 Tributaries.  
 國文 National literature.  
 國會 National diet.  
 國朝 Dynasty *i.e.* the present dynasty.  
 國運 Fate of a country; doom.  
 國權 Sovereign rights.  
 果決 Certainty of mind.

## Lai

- 萊衣 Beautiful clothes, so from Mr. Lai, who donned theatrical garments.

## Lang

- 郎中 Chief of Bureau,—an official.

## Lao

- 潦草 To scamp, as work.

## Lê

- 勒交 To urge surrender; as of money.  
 勒限 To give a limit.

## Lei

- 縲紲 Chains and pillory,—a prison.  
 類聚 To find out by comparison.  
 脅令 To constrain; to urge.

## Li

- 例禁 To forbid by laws.  
 理論 To discuss; to reason.  
 黎明 Day-break; dawn.  
 藜藿 Common vegetables.  
 履歷 A short biography.  
 履端 Beginning.

- 立憲 Constitution.  
 立沛甘霖 To rain suddenly.  
 立志 To settle one's object.  
 立說 To express an opinion.  
 吏治 Official duty.  
 利銀 Interest.  
 利導 To lead.  
 利祿 Official emoluments.  
 利用 Utilize; exploit.  
 利達 To become prosperous.  
 慄慄 Terribly; fearfully.  
 釐訂 To compile; arrange.  
 歷朝 Successive reigns.

## Liang

- 良莠不分 Not to distinguish between good and bad.  
 良知 Conscience; intuition.  
 良有司 A good official (Yu Ssü a noun).

- 兩端 Two ends; both views.

- 量力 To weigh one's strength or ability.

## Lieh

- 烈女 A virtuous girl.  
 列銜 Signatures of officials.  
 列傳 Biographies.

## Lien

- 飲身 To control one's conduct: temperance.

## Ling

- 臨時 Temporary.  
 靈異 Strange; miraculous.  
 凜遵 Obey respectfully.  
 陵逼 To shame; degrade.  
 陵夷 To decay.  
 陵躐 To confuse order, as of study.  
 領袖 Chief; leader.  
 凌虐 To persecute.

## Liu

六合 The world; the points of the compass.

六尺之孤 An infant.

六畜 Horse, ox, sheep, fowl, dog, pig.

留連 Continuous.

留難 To compel one to remain.

流俗 Common customs.

流言 Gossip.

瀏覽 To scan the whole.

## Lou

陋儒 Illiterate scholar.

陋規 Graft.

## Lu

臚歡 To rejoice.

錄供 To record evidence.

## Luan

卵育 To nourish the young.

亂機 An occasion of disorder.

## Lung

隆重 Very beneficent.

隆盛 Prosperous.

隴畝 Paths.

壟斷 To monopolize.

虜屬 To shell.

## Ma

瑪志尼 Mazzini.

## Man

蠻夷 South and West Tartars.

蠻貊 South and North tribes.

## Mao

冒名頂替 To pretend; forge a name.

## Men

門人 A pupil; a student.

門神 The guardian spirits of the gate.

## Mèng

猛厲 Harsh punishment.

盟主 Suzerain power.

瞞混 To hoodwink.

## Mi

彌留 On the point of death.

彌補 To indemnify; make up.

彌月 A baby one month old.

靡靡 Inferior.

## Miao

廟食 Worthy of deification.

渺茫 Vast; uncertain.

## Mien

勉旃 Exert yourself 旃=之

冕旒 Crown and pendants.

面命 Face to face command.

## Min

民生 The people's livelihood.

民氣 The spirit of a people.

民族 Tribes.

## Ming

明經 Name of a degree.

明辨 To expound clearly.

名號 Name; sign.

名教 The religion of distinction.

名譽 Renown.

名位 Title.

名目 Names: index.

## Miu

謬妄 Error; mistaken.

## Mo

模範 (mu) Model.

默思 To meditate.

## Mou

謀事 To desire a job; to devise how to act.

**Mu**

- 目無法紀 No fear of the laws.  
 目的 Aim; object.  
 目前 The present time.  
 目擊 Eye witness.  
 慕義 To emulate a good deed.

**Na**

- 納賄 To give a bribe.  
 納諫 To listen to advice; exhortation.

**Nai**

- 奈端 Newton.

**Nan**

- 難開醜口 I am ashamed to ask.  
 南荒 The farthest south.

**Nao**

- 腦筋, 腦髓 Brain.

**Nei**

- 內則 Parental discipline; name of a classic.

**Neng**

- 能盡其性 To gain the bloom of life; able to put forth all one's powers.

**Ni**

- 匿怨 To harbour enmity.

**Niang**

- 釀成 To steep; brew.

**Nien**

- 年祺 A happy new year.  
 念茲在茲 To dwell on a theme.

**Ning**

- 寧心 Repose.

**Nu**

- 奴星 Employees; so called from natal star.

- 驚弱 Weak; unsound.  
 驚緩 Feeble.

**Nung**

- 農氓 Peasant.  
 濃郁 Strong as wine.  
 惡少 A street-arab.  
 惡物 A bad smell; rotten; bad quality.

**O**

- 訛詐 To cozen; swindle.  
 額徵 A fixed tax.

**Ou**

- 毆傷 To be beaten.  
 謳吟 To chant.  
 偶爾 Accidentally.

**Pa**

- 把持 To sit tight; to hold on to  
 把握 To uphold; be steadfast.

**Pai**

- 百世 A century; a hundred generations.  
 百家 The scholar.  
 百姓 People; subjects.  
 白契 Unstamped deed.  
 擘畫 To contrive; shape a course.

**Pan**

- 半絲 A trifle.  
 頒布, 頒發 To issue.  
 頒給 To give, as pay to soldiers.  
 頒行 To issue broadcast.

**P'an**

- 盤旋 Uncertain; hesitating.  
 判斷 To judge; decide.

**Pang**

- 邦基 The foundation of a country.

## P'ang

旁證 Circumstantial evidence.

傍晚 Evening; twilight.

## Pao

報紙 Newspapers; magazine.

報章 Newspaper; magazine.

報効 To give a present; thanks for favours to come.

報復 To revenge; reward.

保給 To give a bond of surety.

保案 To report a case to throne.

胞姪 Son of elder brother.

暴斂 To demand money illegally.

暴戾, 暴悍 Cruel.

## P'ao

破船 War-ship.

破臺 Fortress.

## Pei

被告 Defendant.

悖謬 To err wittingly.

悖亂 To create disorder.

卑職 "I" a junior addressing a senior.

## P'ei

丕基 Great inheritance.

賠款 Indemnity.

## Pen

奔程 To hurry on a journey.

奔走 To run.

## Peng

本原 Origin; foundation.

本家 Family of same name.

## P'eng

朋儔 Friend; companion.

## Pi

陛下 "Our king;" "our lord."

鄙人 I: your servant.

鄙夷 To despise; scorn.

秕糠 Bran.

畢生 Whole lifetime.

鼻嗅 Smell.

弊竇 The beginning of wrong doing.

閉關 To break off intercourse.

## P'i

批答 To reply to a petition.

皮革 Leather.

匹夫 Countryman; rustic.

匹婦 Countrywoman.

辟公 Prince; duke.

披瀝 To speak the whole mind.

## Piao

表率 Leader; guide.

表見 To unfold; reveal.

表章 To extol.

## Pien

編造 To make into a volume.

編次 To arrange in order.

編訂 To revise and correct.

徧數 Series.

變詐 Unreliable.

變異 To change.

邊疆 The boundary; border.

邊防 Frontier defence.

辯護 To advocate; plead: Barrister.

便利 Convenient.

偏僻 Out of the way; peculiar.

## P'ien

片覆 A short form of reply to the throne.

駢首 To behead.



## Pin

嬪御 One of the imperial concubines.

## P'in

貧困 Straitened circumstances.

聘請 To respectfully invite.

品目 Index; catalogue.

品學 Character and scholarship.

## Ping

稟報 To report.

兵燹 Ravages of war.

兵禍 Havoc of war.

冰釋 Solved; finished.

冰炭 Mutually hostile.

秉公 According to justice.

## P'ing

平治 To rule; to soothe.

憑單 Scrip, evidence.

憑藉 Lean on; dependent one.

評估 To adjudicate, as price.

屏息 Fearful; respectful.

## Po

博觀 Of large experience.

博大 Great; big; vast.

薄海 China; the country.

迫近 To be near with an intention.

播種 Scatter seeds.

剝削 To squeeze the people.

波瀾 Waves and ripples.

跋扈 To be ambitious (as for throne).

## P'o

破除 To break away from.

破綻 To find a weakness; a fault revealed.

## Pu

卜地 To enquire the conditions of a place; to buy land.

步武 Step by step; follow in steps.

步履 To march.

步趨 To walk and run.

補用 To employ (as official).

部帖 License.

不果 Unfruitful; no success.

不幸 Unfortunate.

不列 Not included.

不情 Unkind.

不旋踵 In a short time; soon; suddenly.

不逮 Unequal to.

不逮及 Not comparable.

不爽 Certain; unfailing.

不審 Ignorant of.

不汝棄 I will not forsake you.

不遜 Disobedient; no ceremony; rough.

不遂 Not to carry out a wish.

不可紀極 Innumerable.

不動心 Immoveable.

## P'u

普及 Universal (as education).

僕御 Groom.

## San

三面言明 Contracting parties and middleman. Agreed on.

三多 Prosperous. Happiness, Longevity and Posterity.

散亂 Confused; disarranged.

散失 To loose.

散歸 To disperse.

## Sao

騷擾 To stir up.

掃除 To wipe out.

## Sen

森嚴 Severe discipline.

**Shan**

- 山阪 Far in the mountains.  
 山人 Officials who refuse office.  
 擅殺 To kill without authority.  
 擅違 To wilfully transgress.  
 刪除 To eliminate.  
 刪減 Revised; eliminated.  
 煽惑 To incite.

**Shang**

- 上言 To forward; prepare a letter.  
 上手 Skilled workman.  
 上達 To ascend; to mount.  
 上流 Upper classes.  
 商賈 Business men: (Shang commerce, Ku a shop).  
 賞假 To give some days grace.  
 賞給 To bestow on.

**Shao**

- 哨勇 A troop of soldiers (20)  
 灼跡 To brand.

**Sh'ao**

- 少儀 The etiquette of youth.  
 少數 Minority.  
 少壯 Youth; manhood.

**She**

- 社會 Social institutions.  
 涉獵 A little acquaintance with.  
 攝政 Regency.  
 攝生 Hygiene.

**Shen**

- 審訊 To examine.  
 審究 To find out the facts.  
 身家 The family; home.  
 身敗名裂 Ruined character.  
 神器 The throne.  
 神聖 Hero; divinity.

- 神農 The founder of agriculture.  
 神州 China.  
 神明 Spirits; angels.  
 紳笏 Official dress.  
 怵怵 Disturbed in mind.  
 滲漏 To leak.  
 慎思 Careful thought.  
 慎擇 Select carefully.  
 深資 Profound in learning.

**Sheng**

- 聖哲 A great scholar.  
 聖智 Profound wisdom.  
 繩墨 Copy; pattern.  
 昇平 Peace and quiet.  
 盛誼 Generous.  
 盛時 Golden age.  
 盛行 Prevalent.  
 生員 A first degree student.  
 生平 Life time.  
 生靈 World of life.  
 聲稱 Outward demeanour.  
 聲名狼藉 A bad name.  
 省儉 To be economical.

**Shih**

- 事務 Affairs; duty; business.  
 事宜 Business; duty.  
 事蹟 Actions.  
 事理 The principle of action.  
 事故 Unlooked for.  
 施行 To act according to.  
 施爲 Work; action (refers to definite part).  
 師儒 A teacher of teachers.  
 師長 A teacher.  
 師旅 Corps; division.  
 勢力 Power; influence.

時事 The times.  
 時局 Present conditions.  
 時勢 Present outlook.  
 時期 Period.  
 視膳 To wait on parents.  
 世襲 Hereditary officials.  
 世祿 Hereditary honours.  
 適子 (Read Ti tzŭ) Eldest son.  
 失實 Unreliable.  
 失宜 Erroneous.  
 市僧 Shopkeepers.  
 使費 Expenses.  
 實心 Sincere; true.  
 實業 Industrial.  
 尸居 Leisure; fallow; lazy life.  
 釋氏 Buddhist; Buddha.  
 試辦 To experiment; try.  
 碩學 Saint.

## Shou

首要 Ringleader.  
 授讀 To teach.  
 授受 To give and receive.  
 守土 To guard; govern.  
 壽考 Aged; longevity.  
 手段 Procedure; *modus operandi*.  
 手本 Card of a minor official calling on a superior.  
 收訖 To receive fully; clear account.  
 收斂 To improve; mend ways.  
 收效 To have results.

## Shu

庶乎 Almost.  
 庶幾 Well nigh; all but.  
 庶人 The multitude.  
 淑女 A virtuous woman.

數澤 Mountain scenery.  
 術數 Augury; astrology.

## Shu

輸入 Imports.  
 輸納 To pay in; forward.  
 輸將 To subscribe.  
 樞紐 Cardinal point.  
 署名 Signature.  
 抒忱 Speak out one's mind.

## Shuai

衰微 To die out; reduce to nothing.

## Shuang

雙鉤 Words formed by lines; and empty in the middle.

## Shun

純一 (Ch'ŭn) Sincere; simple.  
 純粹 Essence.  
 純正 Straight; true.  
 瞬息 Twinkle of the eye.

## Ssŭ

恃蠻 To act barbarously (individual).  
 恃強 To rely on power (nation).  
 思索 To ransack one's brains.  
 死灰 Fixed, laws of Medes.  
 死力 Courage to face death. Fearless.  
 私淑 To learn of a past sage; to imitate, as Christians do Christ.  
 私充 To substitute illicitly.  
 四庫 Classics; poetry; philosophy, essays.  
 四維 Four essentials, ceremony, justice, economy, humility.  
 司徒 Board of Ceremonies.  
 司馬 Minister of war; now a minor official.

司空 Local Board.  
 司寇 Board of Justice.  
 斯文 Scholarly, refined.

## Su

俗儒 A common scholar.  
 俗學 Ordinary studies.  
 束身 To restrain the body.  
 疏通 To enlighten; straighten out.

## Sui

歲出 Annual expenditure.  
 綏靖 Peaceful; quiet.

## Sun

損失 To lose.  
 竦肩 To be afraid.

## Sung

訟則終凶 Lawsuit is bad in any case.  
 頌祝 To praise.

## Ta

打傷 To wound.  
 打毬 To play ball.  
 打仗 To fight.

## Tai

大綱 Fundamental; leading principles.  
 大端 A great affair.  
 大方 A scholar; a true man.  
 大德 The leading virtues.  
 大計 The triennial examination of officials.  
 大學士 Prime Minister.  
 大儒 A scholar versed in the Confucian classics.  
 大丈夫 A man of great character.  
 大義 Important duties which may involve death.  
 大器 Great capacity.  
 大率 Generally; on the whole.

大同 Uniform.  
 大致 Generally.  
 大公 Disinterestedness.  
 大宗 The chief item, inheritor of family estates.  
 大局 Public interest; present condition.  
 大法 A fundamental law.  
 大典 A great ceremonial. Charter: great code.  
 大信 Unchangeable.  
 大寶箴 The imperial instructions to officials.

代表 A representative.  
 代奏 To memorialize on behalf of.

## T'ai

太傅 One of the three imperial tutors.  
 太師 The chief of the imperial tutors.

泰西 Far West; Western.  
 泰始 Primitive times.

## Tan

膽玩 To play with the laws.  
 擔負 To bear responsibility.  
 單獨 Single; odd.  
 揮惡 To make clear the guilt.

## T'an

彈壓 To suppress; put down.  
 譚笑 To joke and laugh.

## Tang

蕩然 To wipe out.

## T'ang

搪塞 To respond to prevent bother.

## Tao

道義 Truth and justice.  
 倒賬 To shut up shop; fail.  
 悼惜 Lament, as the loss of a friend.

## T'ao

**韜略** Name of two books of strategy; hence a strategist.

**討論** To debate; discuss (i lun may refer to one man only).

**逃禪** To withdraw into a monastery.

**陶冶** Earthen and iron industries.

## Te

**德業** Virtue and scholarship; immovable in virtue.

**德性** Virtue.

**得人** To obtain a good servant; a good helper.

## T'e

**特示** Special notice.

**特授** Substantive appointment.

**特達** To promote exceptionally.

## Teng

**瞠目** To be astonished; stare.

## Ti

**抵賴** To deny an obligation.

**抵掌** Animated talk.

**抵抗** To oppose.

**低首** To nod; assent.

**底蘊** The essence; true facts.

**詆佛** To slander Buddha; heretical.

**弟子職** Name of a book by Chengtzū.

## T'i

**惕然** Fearful; be alarmed; afraid-like.

**惕厲** To mend one's deficiencies.

**涕洟** To weep copiously.

**體察** To examine sympathetically.

**體操** To exercise.

**體恤** To sympathize with.

**提犯** To bring a criminal to justice.

**提訊** To capture and examine.

**提醒** To arouse.

**提前** To give precedence.

**莠稗** Tares like rice.

## Tiao

**刁民** The unruly.

**刁詐** To be vicious; demoralize.

**雕琢** To carve wood and jade.

**調攝** To recuperate.

**調度** To rearrange; shift.

**條例** Clauses; regulations.

**條陳** To present in detail.

**條答** To reply point by point.

**條理** System; method; plan.

**條款** Clauses; paragraphs.

**條件** The clauses of the instrument.

**跳躑** To hop; jump.

**跳踉** Jump and writhe in anger.

## Tieh

**迭次** Over and over again.

**疊經** Repeatedly.

## T'ieh

**貼耳** To submit.

**帖括** The 8 legged essay; essays.

## Tien

**典型** Prototype; example.

**典樂** Inspector of music.

**奠醑** To offer condolences.

## T'ien

**天工** Natural operations c.p. 天工人其代之

**天人** A divinity of a man.

**天章** Imperial acts.

**天孫** The star lyra; the spinning damsel.

**天良** Conscience.

**天威** Majesty of heaven; thunder, etc.

**忝膺** Polite phrase "I am not equal to the work."

### Ting

**定讞** To decide a case.

**定額** A fixed number.

**定計** To decide a plan.

**定奪** To deliberate.

**訂明** To put clearly.

**頂充** To assume another's name.

### T'ing

**停運** To suspend transport.

**廷尉** Chief judiciary.

**廷議** To discuss (before emperor).

**聽政** To administer.

**聽命** To obey.

**聽受** To assent to.

**聽訟** To hear a case.

### To

**奪理** To wrest justice.

**奪志** To lose one's purpose; change opinion.

**墮落** To lose reputation; to decay.

### T'o

**拖欠** To delay payment of debt.

**脫離** To abandon.

**妥洽** Safe; secure.

**妥協** To be compatible; satisfactory cooperation.

**托庇** "Thanks".

### Tou

**鬪狠** To be uproarious; vicious.

**抖擻** To have spirit; stimulate.

**逗遛** To delay; procrastinate.

### T'ou

**投帖** To leave a card.

**投報** To inform.

**投首** Information; accusation.

**偷漏** To leak out; to smuggle; avoid payment.

**偷活** To force oneself to live.

**偷工** To scamp work.

**頭緒** A clue.

### Tsa

**雜處** To live promiscuously.

### Tsai

**載糗** To transport army rations.

### Ts'ai

**材雋** Noted abilities.

**采輯** Anthology.

**采薇** To refuse to be a subject.

**財力** Monetary influence.

**裁判** To settle a case.

**裁革** To lessen the army; to erase name.

**採取** Pick a selection.

### Tsan

**贊勸** To aid.

**贊成** To second; help.

**鑿記** To inscribe; cut an inscription.

### Ts'an

**參觀** To inspect; look over.

**參辦** To impeach and investigate.

**譖愬** To accuse.

**粲然** Smilingly.

**殘賊** Vicious; wicked; inhuman.

**殘酷** Murderous.

### Tsang

**臧否** (read p'i) To praise and blame.

**Ts'ang****藏匿** To hide; secrete.**倉廩** Granary and vat.**Tsao****藻飾** Embellished.**Ts'ao****草率** To scamp; do in a hurry.**Tse****則倣** To imitate.**責任** Responsibility; to appoint a duty.**澤人** To benefit people.**Tseng****增劇** Exceptionally severe.**Tso****坐井觀天** Inexperienced; ill-informed.**坐落** Abode; situated.**作為廢紙** "Waste paper."**作者** An essayist.**左驂** The left of a tandem; superior horse.**Ts'o****挫折** Defeated; unsuccessful.**錯亂** Confused; at sixes and sevens.**措置** To devise a way of action.**Tsou****奏章** A memorial.**Tsu****足色** Good quality.**足跛** Lane.**祖遺** Transmitted.**卒然** (read ts'u) Instantaneously; suddenly.**卒業** Completed, as school course.**Tsui****罪大惡極** Great criminal.**Ts'ui****催討** To demand money.**催命符** Death warrant.**淬厲** Laborious.**摧殘** To despoil.**摧抑** To wrench; to ill-treat.**Tsun****遵照** To follow instructions.**遵守** To observe.**遵議** To act according to decision.**Ts'un****存記** To keep on record.**存問** To enquire after.**Tsung****宗旨** Decision; purpose.**宗教** Religion.**宗法** The family custom.**總髻** To do the hair in a knob.**總因** The general cause.**總裁** Chief minister of education.**總理** President; manager.**縱觀** To survey widely; general purview.**縱橫** United and disrupted; web and woof.**Ts'ung****從事** To do business; follow a profession.**叢雜** Conglomeration; a confused mass of all kinds of things.**Tu****督率** To superintend; supervise.**督憲** The address of Governor by lower officials.**毒螫** Poisonous sting.**杜撰** To invent a phrase.

都察院 Censorate.

演奏 To memorialize unnecessarily.

**T'u**

圖說 Illustration and-letter press.

瘠口 To work hard; speak much.

徒衆 All employees.

屠戮 To slay.

**Tuan**

端人 A man of dignified behaviour.

端莊 Upright.

端整 Dignified.

端楷 Good penmanship.

**Tui**

對之有愧 I am not as good as he; I can't cope with him.

**T'ui**

推許 Praise others.

推己及人 To consider others.

推鞠 To probe and ask (legal).

**Tun**

鈍金 Blunt.

**Tung**

東漢 The later Eastern Han.

東交民巷 The foreign settlement Peking.

東陵 The imperial mausolea, Mukden.

董治 To oversee.

**T'ung**

通用 Current.

通人 Experienced man.

通詳 Hsiang, noun, a general circular sent to superiors by inferior official.

通澈 To comprehend.

通同舞弊 To ally in evil.

通溝漚 To irrigate: lead waters.

同覽 For all to see (letter).

同仁 Colleagues.

童蒙 Infants.

童子 Youths.

**Tzû**

咨呈 A communication between equals.

恣殺 Bloodthirsty.

諮謀 To discuss.

資送 To send, as to college; abroad.

滋事 To quarrel.

自奉 Self-supporting.

自是 To be a Pharisee.

自外 Independent spirit.

自視 Self-examination.

自任 To take personal responsibility.

自餒 Self-timidity.

自命 Proud.

自新 To mend.

字據 Evidence; note of hand.

鎰銖 A grain weight (ancient).

謗論 To criticize.

**Tz'ü**

次其先後 To arrange order.

次第 Order.

辭嚴 Severity in speech.

辭讓 To decline (courtesy).

慈訓 Mother's instruction.

慈雲 Merciful cloud; grateful shade.

慈愛 Parental love.

慈闈 Mother.

刺史 A Chow official.

詞章 Poetry; antithesis, etc.

詞筆 Style.

賜卹 To bestow an honorarium.



**Wa****瓦缶** Earthenware.**Wai****外力** Outside influence.**外侮** To oppress; Foreign coercion.**外任** Provincial appointment.**Wan****萬鍾** Wealth; rich family.**萬死一生** Dying condition.**萬乘** A strong country.**玩味** To be fond of, as books.**完潔** Efficient and honest (as official).**頑固** Obstinate; conservative.**頑鈍** Stupid.**挽救** To rescue quickly.**挽回** To redeem; revive.**Wang****網開一面** Don't be too severe.**妄爲** Careless.**望洋** Limitless; great; exhaustless.**忘反** Lost in; inveigle; unrepentant.**Wei****維艱** Very hard (wei; very.)**維持** To support (wei; bind up).**維新** To modernize (wei; to use).**未雨綢繆** To have forethought.**未竟之志** Uncompleted intention.**未冠** Not of age.**冒逆** Disagreeing with.**危言** Dangerous doctrine.**危行** Pre-eminent man.**危迫** Critical; precarious.**偉人** Renowned man.**委蛇** Social intercourse; gossip.**威儀** Bearing.**威武** Stern; commanding.**威嚴** A stern demeanour.**違拂** Not to respond to.**微塵** Minute.**微言** Much in little.**圍攻** To surround; beleaguer.**忒法** To wilfully transgress.**唯一** The only; unique.**唯唯** To assent.**文藝** Writings (I differs from its use in 手藝)**文臣** A civil officer.**文衡** Adjudication; literary standard.**溫恤** To send condolences and gifts.**溫公** Friendly and just character.**Wen****聞人** A well read, learned man.**紋銀** Good quality silver.**Wu****毋貽後悔** Don't leave cause for regrets.**毋忽** Careful.**兼隙可乘** No flaw; perfect.**無待於外** Self-contained.**無可如何** No help for it.**無何有** Empty; "castle in the air."**無謂** No significance.**無逸圖** Illustrated book of the people's hardships made to admonish the emperor.**蕪廢** Uncultivated.**務實** Solid; real.**物故** Dead; lifeless.**武夫** Soldier; officer.**武職** Military officer.

武備 Armaments.

五季 The 5 dynasties A.D. 907-923.

壓民 To oppress the people.

汚吏 A grasping official.

誤事 To spoil an affair.

誤國 To hinder national affairs.

誤會 To mistake.

#### Ya.

雅潔 Beautiful.

域內 Within the borders; internal.

亞基米德 Archimedes.

牙帖 License.

牙戶 Licensee.

牙行 Shop; business needing license.

#### Yai

崖略 Generally.

#### Yang

洋藥 Opium.

揚揚 Vivacious; cheerful; animated.

殃民 Oppressive.

#### Yao

要求 To beseech.

要挾 To compel.

藥石 Drugs and chemicals.

邀截 To cut off retreat.

殺亂 To upset; confuse; muddle.

#### Yeh

野蠻 Uncouth; rustic; uncultured.

掖庭 Imperial apartments; se-raglio.

#### Yen

嚴密 Secret.

嚴肅 Severe discipline.

嚴正 Straightforward.

嚴懲 Severe punishment.

嚴行申飭 To reprove severely.

儼然 Benevolently.

燕客 To invite guests.

燕齊 Chihli and Shantung.

燕京 Peking (founded on an old city so called).

豔妝 To decorate gorgeously.

延入 Invite to enter.

延宕 To procrastinate.

埏埴 The distant borders.

眼盲 Blind.

厭倦 Unwilling; ill-pleased.

掩飾 To hide one's error.

掩蓋 To mend one's ways.

沿途 Stages of the journey.

沿革 To observe and abrogate.

偃仆 To fall to the ground.

#### Yi

軼事 Untrodden paths; things not generally known.

#### Yin

印烙 To stamp hard things; to burn into the flesh.

隱匿 To hide; keep secret.

隱飾 To deny; feign.

隱忍 To forbear.

陰陽 Geomancy.

囊括 To include; inclusive.

廕生 Son of minister of state.

因循 Slowly; dilatory.

禴祀 Sacrifice.

湮沒 Finished; antiquated.

引線 To thread a needle; to be connected; one leads to the other.

引伸 To amplify.

殷實 Well to do; moneyed.

殷勤 To treat well.

### Ying

影響 Coming events cast their shadows before.

影射 To use another's mark.

應對 To entertain.

應接不暇 Not able to attend to all; very busy.

蠅營 To devise means.

### Yo

約束 To restrain; keep in order.

### Yu

有爲 Able; efficient.

有所爲 There is a reason; he does this with a view to that.

有生 From the beginning of life.

有餘 Enough and to spare.

有司 Official (a compound noun).

由來 Cause; origin; reason.

優劣 Good and bad.

優容 To be forgiving; deal well with.

幽囚 (To imprison); prison; gloomy place.

悠悠 Distant; prolonged.

友邦 Friendly nation.

### Yung

用度 Expenses (c.p. noun).

容止 Conduct; appearance; demeanour.

容隱 To shield (another's fault).

勇猛 Fierce.

踴躍 To act with alacrity.

喁喁 Whisper.

### Yü

玉石俱焚 Not to distinguish or differentiate.

予諡 To bestow posthumous titles on high officials.

魚鹽 Marine produce.

漁利 To fish for gain.

餘日 Leisure.

餘蓄 Surplus money.

輿情 Popular wish.

寓言 Allegory.

語錄 Book on ethics by Sung philosophers.

欲速不達 More haste less speed.

迂闊 Impracticable.

御極 The accession of new emperor.

御覽 For the emperor's perusal.

御史 Censor.

踰越 To exceed.

虞師 Ancient tax officer.

圉人 Forester; groom.

### Yüan

原審 Preliminary hearing.

原奏 Original memorial

遠鏡 Telescope.

元士 Minor official.

元子 Eldest ducal sons.

淵叢 Forests, and streams.

淵懿古茂 Fine essayist; stylist.

緣飾 Hem of dress.

緣由 Cause.

援照 To follow precedent.

怨歎 To mourn; be distressed.

### Yüeh

嶽降 Divinity; hero.

越日 The second day.

閱歷 To inspect; pass under review.

### Yün

運輸 To tranship; transport.

云云 And so on; so they say.

云爾 Just so.

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## Some Examples on the Use of Expletives, and Auxiliaries.

### A. IMPERFECT OR INCORRECT USE OF WORDS.

語帶含糊。 The word *Tai* is a little weak therefore write 近。

如謂新約全書，未有列載國家憲法，此言誠是。 The two words 有列 may be dispensed with.

國家政制，無難在新約內，反覆討論。 Change 無 to 不 and 內 to 中 which are better form.

耶穌出在猶太。 It is not quite correct to use 在 therefore change to 自。 Custom settles use in this as in many others.

未幾，反被耶穌潛移默化。 Fan Pei is too nerveless and not equal to 轉爲。

友人某君，前日到訪。 *Tao* should not be used so write 來。 *Tao* is patois, but in 夜半鐘聲來客船, the use of *lai* is not permitted by custom, so use *Tao*.

在此一鄉中，某甲某乙，吾知其爲第一富者。 Instead of 第一 use 大。 Other words such as 巨甚, would also do: *Ti*—cannot be used in comparison.

此二者，孰最勝。 *Tsui* is not necessary and may be omitted.

是猶緣木以求魚也，不可得乎。 *Pu* is not correct use 豈 or 詎 or 顧。 *Pu* is a negative and can't be used with an interrogative.

非比目無王法者，可同年而語也。 The word *Pi* may be left out as the idea of comparison is fully expressed in *Tung nien erh wu*.

治國者，不可不慎於用人乎。 The last character is used wrongly as it is an interrogative. 也 and not 乎 should be used. Should the latter be retained, then the first 不 must be eliminated.

有朋自遠方來，不亦樂矣。 Here 乎 should be used instead of 矣. Also 耶 or 哉 or 與 etc. could be used. Because 矣 is not interrogative, but indicates perfect tense.

日月逝也，歲不我與。 Here 矣 should be used, not 也, because the past needs to be indicated.

B. FILL IN THE NECESSARY WORDS IN THE FOLLOWING SENTENCES.

子將...取. 言...驕傲. 治國之道,...難在論語一書...反覆討論. 未幾...聖道感化. 茶葉出...中國. 父母之年, 可不知... 魚躍...淵. 時已過...,當自戒懼. 吾聞牧馬悲...之聲而作此詩. 富與貴是人之所欲.... 失寵之女掩袖而悲.... 將以爲有益乎,...將以爲無益乎. 此二人者孰...賢.

C. ELIMINATE SUPERFLUOUS OR INCORRECT WORDS IN THE FOLLOWING SENTENCE.

非比寡見淺識者,可同年而語也.

D. ELIMINATE AND ADD NECESSARY WORDS IN THE SENTENCES.

予訪友,適遇諸塗. 此賢人也,國君其舍諸.

E. GENERAL SUGGESTIONS.

風雨如晦,雞啼不已. The word 啼 is not incorrect, but 鳴 is better. The latter is more used, but in the sentence 小兒夜鳴, use 啼 instead of 鳴.

富而可求也,雖執鞭之士吾亦爲之. This may with advantage be changed into 如富可求, giving more prominence to its conditional mood.

如有周公之才之美,使驕且吝,其餘不足觀也已. The 使驕且吝 may be altered into 而驕且吝也. The 而 and 也 are equal to the conditional 使.

處世之最不宜者,莫過於刻. The last four characters may be altered equally well to 無有過於刻.

此爲至寶,爾卽不欲得,人其舍諸. The last four words may be changed for 人其舍之乎. Chu combines the pronominal and interrogative functions.

爾欲往何處去. This sentence may be written 爾欲何往.

事齊乎,事楚乎. This sentence is not incorrect but the addition of 抑 as 抑事楚乎 is also permissible. Compare the sentence 求之與,抑與之與.

甲兵不動,天下太平. It is better to use 海內晏然. This is the great historical phrase.

Can the first five words of the sentence 如富不可求,從吾所好 be expressed by another grammatical construction without change of meaning?

# CORRECTED PAPERS.

A is a translation by a "returned student," B is a correction of the same by a scholar. It will at once be seen that there are serious blemishes in A. A few of them may be pointed out.

Take 活潑幻想. Huo p'ao cannot be used in describing anything without substance, such as a dream. It must have a real objective such as fish playing in the water. So it is better to use 飄忽幻想. Again take 能見此種小天體 and the question is at once suggested where? So the phrase 其在空際 is added.

仙境 This is not a good use of the metaphor. It could be used of Buddhist miracles or legends, but not of a true narrative of fact. Therefore it is better to use such as 奇境.

歡樂自娛 The construction implies the self enjoyment of the Heavenly Bodies. But to use the phrase in this sense is not permissible. It can only be used in speaking of animate nature, men, animals and so on. So to be correct and clear it is better to use 游行自適. The same fault is seen in 機索.

翻筋斗 This phrase might well be used of children playing, turning somersault and such things, but when applied to Heavenly Bodies there is an utter lack of dignity. So use 轉旋.

## SENTENCES TOO INVOLVED OR NOT CLEAR.

或見有.....草地者 This is too involved and ragged. The revised version makes the whole dependent on one main verb, —*CHAN*—and does away with the repetition of 見.

廣闊不祥之開口 P'eng K'ou may be used in speaking of the delta of a river, but it is incorrect and confusing to use it as in the text of A. It is therefore better to use some such phrase as 寥廓可異之軌道空間.

此非久為天文家之所認可者 This phrase again is not only not clear, but may express another meaning than that intended by the writer. The phrase 發明未久 expresses the idea intended to be conveyed much more clearly as well as simply and neatly.

ONE EXAMPLE MAY BE QUOTED OF AN INCOMPLETE OR IMPERFECT SENTENCE. The first sentence in A supplies it 小行星.... 仙境也. The Heavenly Bodies themselves are not the immediate cause of admiration. This springs from their contemplation by the observer. Hence the addition of the words 窺測.....奇境 in B will complete the idea and induce elegance and harmony of composition. Further it is better to use 為 rather than 可謂, but the latter is not incorrect only less elegant.

### A 小行星奇傳

小行星之軌道。可謂天文家之仙境也。蓋彼可藉一精巧之遠鏡。活潑之幻想。能見此種小天體。歡樂自娛。有跳躍如翻筋斗者。有在朦朧中閃光如螢蟲者。且以萬變妙

於茂林中

畫其矮人。(小行星)樸素為生。亦不知他世界為何物。惟與其相距甚近之同類星體。則可互相呼喚。如我船舶之相遇於洋面。然但此非久為天文家之所認可者。因為在此學理未發明之前。天文家以為此種行星所占之天區中。並無太陽之屬星在也。即在其中數星發明之後。尚須好學善思之學子。倡立美備之學說。以證明此種小行星之果存於天境也。



首創在火星與木星之廣闊軌道間尙有不能見之世界在者。喀百拉也。於千六百年。其師帝郭白拉海在匈京。潑刺克編製羅德爾敷天文圖表。喀氏在場。忽得此念。因讀帝郭氏於各行星之位置之測望效果。大受感觸。卽信木星距離火星。必較當時天文家所信以爲確之遠近必大。且喀氏平生信仰造化類同之理想。而深信造物者構造宇宙。必準統一之計畫而成。故伊決斷曰。雖現今不能目見。然而必有一大行星。在此天區內。日後可以發明。其如他行星循一定之軌道繞日而行。而廣闊不祥之崩口。卽可充溢矣。考此崩之寬闊。有過於四內行星之軌道之二倍半者。所謂四內行星者。卽金星水星地球火星是也。

### B 釋小行星

窺測小行星軌道。爲天文家之一奇境。彼以穎悟之幻想。精美之遠鏡。得覘其在空際。游行自適。跳躍轉旋。或耿螢光。迷茫莫辨。既具星體。度必有侏儒人類。棲息其中。或長林豐草。以資畜牧。由是理想。可想見其藐然一體。處於混混噩噩之天。初不知世界之真相。惟與切近同類星體。如船舶相遇於海上。遙相呼應而已。然斯理想。發明未久。初以是類小行星所占區域中。殆無太陽系之行星。卽發明以後。尤賴好學深思之士。立完備之學說。然後可以證明小行星之所在。

發明星木星間之小行星軌道者。爲客卜雷。當一千六百年時。其傳巴拉赫訂羅德爾敷天文圖表於匈牙利京城。客氏卽有此觀念。復誦巴氏測望行星位置之效果一書。因大觸悟。遂決定木星火星間距離之度。必較大於其時天文士之所測。且客氏篤信造物。其位置宇宙。必有一定之秩序。乃毅然曰。木星火星間。必有一行星介於其間。亦如諸曜之繞日。今雖人目未能遠燭。度將來必能證余言之不妄者。如是則此寥廓可異之軌道空間。乃能布置完密。要知此空間。寥廓太甚。實較四內行星之軌道距率大二倍有半。所謂四內行星者。卽金水地球火星等是矣。

# ERRATA.

Page	17	note	4	<i>Read Commentator.</i>
„	21	line	1	<i>For 大 read 天.</i>
„	24	„	8	<i>Read fulfil.</i>
„	„	„	9	„ obscure.
„	26	line	20	<i>For worth read work.</i>
„	28	„	24	„ opponents <i>read</i> opponents.
„	30	„	29	„ „ „ „
„	31	„	5	<i>add 案 after 偃然.</i>
„	34	„	7	<i>For one read the one.</i>
„	35	„	9	<i>add 故 after 詐.</i>
„	68	„	33	<i>For men read then</i>
„	„	„	34	„ they „ . They.
„	119	„	15	„ Chin „ Chiu.
„	124	„	14	„ elated <i>read</i> elate.
„	127	„	5	„ fallow „ follow.
„	128	Head'g	„	<i>Ch'i Tzu read Chi Tzū and so on.</i>
„	132	line	7	„ Shou <i>read</i> Shen.
„	165	„	3	„ Cha „ Chuh or Cho.
„	203	„	1	„ Your „ four.
„	211	„	6	„ Ah <i>read</i> Erh.
„	223	„	3	„ Tai „ T'ai.
„	226	„	34	„ Compositions <i>read</i> Composition.
„	230	„	20	„ Sun <i>read</i> Hsun.
„	„	„	34	Omit ?
„	236	„	13	<i>For analects read Analects.</i>
„	252	„	24	„ Ch'u <i>read</i> Ch'ueh.
„	255	„	21	„ V. chung yung <i>read</i> v. Chung Yung.
„	257	„	14	<i>Read My Kingdom (not foreign).</i>
„	259	note	6	Chi and fu are structurally mutually dependent.
„	289	Omit	Notes 10 and 20.	
„	291	„	Note 14.	
„	299	Note 3	<i>For be read</i> he.	
„	299	„	9	„ Ya <i>read</i> Hsia.
„	303	Omit	Heading Imperial Edicts, 5.	
„	308	„	„ „ „ „ 6.	
„	337	line	24	<i>Read Governors General.</i>
„	348	„	11	<i>For published read</i> public.
„	352	„	25	„ trick <i>read</i> tricks.
„	394	„	20	„ Ts'ungzehli <i>read</i> Ts'ung yeh li.









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